Educational Number. Price, 5 Cents.

HOBART COLLEGE GENEVA, N.Y.

The Living Church

VOL. XXIX. MILWAUKEE, WIS.—JULY 4, 1903. No. 10

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: Room 1504, 31 Union Square-W. -:- CHICAGO: 153 La Salle St. -:-

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, $2.25 per year. If paid in advance, $2.00. To the Clergy, $1.50 per year.

CLUB RATES:

[25 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH ANNUAL, $2.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH ANNUAL—a combination desirable in every family—$3.15 per year.

The Living Church Annual

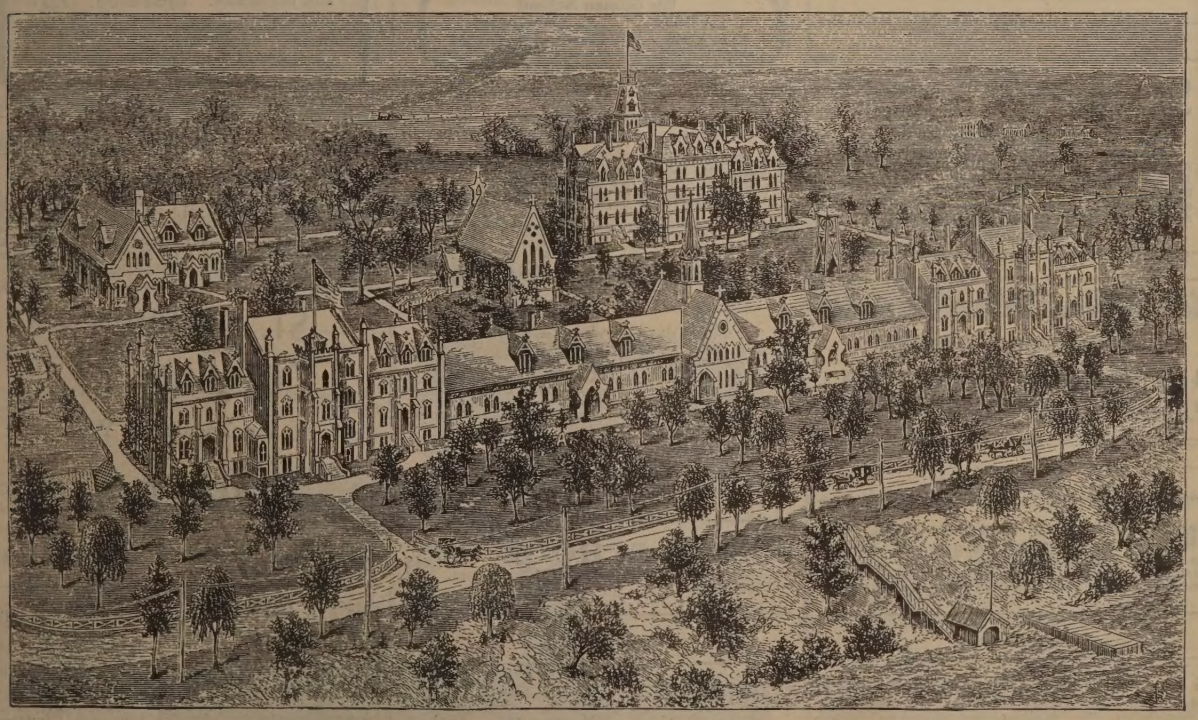
A Church Cyclopaedia and Almanac, for the year 1903; issued at Advent. Contains full history of the events of the Church during the preceding year. Paper, 35 cents.; cloth, 60 cts.; postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collects, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

The GRAMMAR SCHOOL of RACINE COLLEGE.

FIFTY-FIRST YEAR. BOYS FROM 8 TO 17 YEARS OF AGE



SEND FOR CATALOGUE. REV. HENRY D. ROBINSON, D.D., RACINE, WIS.

Educational.

CONNECTICUT.

Connecticut—Norwalk.

MISS BAIRD'S
Home School for Girls.

Accommodates thirty-eight resident pupils; 42 miles from New York City. An ideal environment for study and recreation. Broad culture, and real training of mind, body and manners. Parents appreciate the motherly interest and attention shown their daughters, the thorough mental culture, and the gains in health and happiness. It is a *home* school in the highest sense. Intermediate, Academic and College Preparatory Classes. Catalogue.

MISS CORNELIA F. BAIRD, PRINCIPAL.

The Berkeley Divinity School.
MIDDLETOWN, CONNECTICUT.

A School for the Training of Candidates for Holy Orders.

For Catalogues or other information apply to the REV. JOHN BINNEY, D.D., Dean.

CANADA.

CHURCH SCHOOL FOR GIRLS.

BISHOP BETHUNE COLLEGE, Oshawa,

Under the Sisters of S. John the Divine.
For terms and particulars apply to
THE SISTER-IN-CHARGE.

ILLINOIS.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The fourteenth Academic year will begin September 17, 1902. New Gymnasium, Auditorium and Music Hall. The Rt. Rev. WM. E. MCLAREN, D.D., D.C.L. President, and the Rt. Rev. CHAS. P. ANDERSON, D.D. the Vice-president of the Board of Trustees.

Address Rev. B. F. FLEETWOOD, D.D., Rector

St. Mary's KNOXVILLE ILLINOIS

A Church Training and Finishing School.

Character and culture, graceful manners and a fine physique are among its educational aims Beautiful buildings, lawns and groves, natatorium, gymnasium, bowling alleys, recreation hall, etc., are included in its outfit. $500 a year; no necessary extras. **REV. C. W. LEFFINGWELL, D.D.,** Rector and Founder (1868).

Any Interested in Art Education

May be profited by correspondence with the

AIR BRUSH MFG. CO.,

81 Nassau St., ROCKFORD, ILL., U. S. A.

INDIANA.

HOWE MILITARY SCHOOL, Lima, Ind. A thorough Church School for boys. Prepares for College or Business. Manual Training (elective) Personal attention given each boy. Number strictly limited. Address REV. J. H. MCKENZIE, Rector.

MARYLAND.

ST. JOHN'S COLLEGE
And Preparatory School for Boys. Annapolis, Md.
Established 1696. Classical and Scientific College Courses. Preparatory School fits for St. John's or other colleges and for Naval Academy. Term begins Sept. 16th. Address, **THOMAS FELL, A.M., Ph.D., LL.D.**

Educational.

MARYLAND.

Southern Home School
FOR GIRLS. 915-917 N. Charles St., Baltimore, Md.
A Boarding and Day School. Sixty-second year October 1st, 1903. Miss DUFF and Miss PENDLETON, Successors to Mrs. CARY and Miss CARY.

EDGEWORTH BOARDING AND DAY SCHOOL
FOR GIRLS. Re-opens September 24th. 1903. 42nd year.
Mrs. H. P. Lefebvre, Miss E. D. Huntley, Principals.
122-24 West Franklin St., Baltimore, Md.

MASSACHUSETTS.

Miss Hall's School
In the Berkshire Hills

On a handsome estate 1,000 feet above sea level, girls are given an outdoor life, a college preparatory or a general education by a carefully chosen faculty.

For catalogue address,
Miss MIRA H. HALL, Principal,
Pittsfield, Massachusetts.

New England CONSERVATORY OF MUSIC
BOSTON, Mass.

All the advantages of the finest and most completely equipped Conservatory building in the world, the atmosphere of a recognized center of Art and Music and association with the masters in the Profession are offered students at the New England Conservatory of Music. Thorough work in all departments of music. Courses can be arranged in Elocution and Oratory.

GEORGE W. CHADWICK, Musical Director.
All particulars and year book will be sent on application.

The **Gilman School for Girls** Also Called *The* **Cambridge School**
Tuition, $1,000.
ARTHUR GILMAN, A.M., Director, Cambridge, Mass.

THE CHILDREN'S HOSPITAL, Boston, Training School for Nurses.

A graded course under direction of the Sisters of St. Margaret; for particulars as to terms of admission address SISTER CAROLINE,
CHILDREN'S HOSPITAL, BOSTON.

Emerson College of Oratory

Charles Wesley Emerson, President.
The largest school of Oratory, Literature, and Pedagogy in America. It aims to develop in the student a knowledge of his own powers in expression, whether as a creative thinker or an interpreter. A beautiful new building. Summer sessions. Graduates are sought to teach Oratory, Physical Culture, Rhetoric, Literature, Music, Pedagogy. For catalogue and all information apply to

HENRY LAWRENCE SOUTHWICK, Dean,
Chickering Hall, Huntington Avenue, Boston, Mass.

WABAN SCHOOL WABAN, MASS.
A high grade Preparatory School for 30 boys. J. H. Pillsbury, Prin.

MAINE.

STOCKBRIDGE HALL
Yarmouth, Maine.
Home School. Illustrated Circular. Summer Address CASTINE, MAINE.

Educational.

MINNESOTA.

YOUR BOY'S EDUCATION: Climate is important in choice of a school.
None so invigorating as that of SHATTUCK. Ideal school for little boys a mile from upper school.
Address REV. JAMES DOBBIN. Faribault, Minn.

Church Training School and Deaconess Home.

For Sunday School Teachers, Parish Workers, Missionaries and Deaconesses.

587 Fuller St., St. Paul, Minn.

For Information address the House Mother.

SAINT MARY'S HALL
Established by Bishop Whipple in 1866.
RT. REV. S. C. EDSALL, D.D., LL.D., Rector
MISS CAROLINE WRIGHT EELLS, Principal
A beautiful, home-like school for girls in the healthful climate of Minnesota. Superior advantages in Music and Art. Fine gymnasium and tennis grounds Certificate admits to Wellesley and other colleges. More applicants last year than could be accommodated. Early application necessary. For catalogue and information address
ST. MARY'S HALL, Faribault, Minnesota.

MISSOURI.

HOME AND SCHOOL.

A Clergyman experienced educationalist, will receive three or four young boys into his charming home to be educated with his own son, thirteen years old. Home attention and best of educational advantages. Address RECTOR, THE LIVING CHURCH.

NEW HAMPSHIRE.

Holderness School
FOR BOYS
Plymouth, N. H.

Prepares for Colleges and Technical Schools. High order of training in mind and body. Individual influences and instruction. Gymnasium. Athletic field, running track. Moderate terms. Catalogue.

Rev. LORIN WEBSTER, M. A., Rector.

NEW YORK.

DE LANCEY SCHOOL FOR GIRLS.

Twenty-fourth year opens Sept. 24th. College Preparatory, Literary and Musical Courses. An attractive Building within spacious grounds on Hamilton Heights. Golf, Tennis and Basket Ball. For catalogue, address Miss M. S. SMART, Geneva, N. Y.

ST. STEPHEN'S COLLEGE . . . .

Annandale, N. Y.

A CHURCH COLLEGE

Room, board, heat, light and tuition, $225.

Miss C. E. MASON'S SUBURBAN SCHOOL for Girls.

THE CASTLE,
Tarrytown-on-Hudson. N. Y. An ideal school. Advantages of N.Y. city. All departments. Special courses in Art, Music, Literature, Languages, etc. For illustrated circular I. address,
Miss C. E. MASON, LL.M.

Educational.

NEW YORK.

THE GENERAL THEOLOGICAL SEMINARY,
CHELSEA SQUARE, NEW YORK

The next Academic Year will begin on Wednesday, September 16, 1903.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Rev. P. K. CADY, D.D., Sub-Dean.

THE MOUNT BEACON MILITARY ACADEMY.
Fishkill-on-Hudson, N. Y.

Fall term begins Sept. 17, 1903. Terms $500. For printed matter address

P. O. Drawer 48. The SUPERINTENDENT.

SAINT GABRIEL'S SCHOOL
PEEKSKILL, N. Y.

A boarding school for girls under the care of the Sisters of Saint Mary.

Full Academic and College-Preparatory Courses.

Address, THE SISTER-IN-CHARGE.

NEW YORK, SYRACUSE.
KEBLE SCHOOL FOR GIRLS.

Diocesan School of Central New York. College Preparatory, Regular and Special Courses, and Kindergarten Training Class. The thirty-third year will begin September 17, 1903. Address

Miss MARY J. JACKSON, Principal.

NEW YORK CITY, 6-8 East Forty-Sixth Street.
St. Mary's School. BOARDING AND DAY SCHOOL FOR GIRLS.

Collegiate, Preparatory, and Primary Classes. Advantages of New York City. Gymnasium. Elevator. Address SISTER SUPERIOR.

NEW YORK—New York, 231 East 17th Street.
St. John Baptist School, for Girls

Twenty-five resident pupils, at a moderate cost. Episcopal. Special advantages in music and languages. College Preparatory and Special Courses. Roof garden. 22nd year. For Prospectus address THE SISTER SUPERIOR.

THE RECTORY, Millbrook, Dutchess Co., N. Y.

The Rev. W. C Rodgers, M.A. Camb. Eng., a careful and experienced tutor takes boys to prepare for larger schools. Attractive home. References to parents of pupils.

DELAWARE LITERARY INSTITUTE,
Franklin, N. Y. 69th Year. $250.

Both Sexes. Young children given special care. Preparatory for all colleges. Complete Business Course with Practice. Good Board. Pure water, 1600ft. Elevation. Steam heat. Strict discipline. Our aim, to make students work. No MILITARY NONSENSE. No Foot Ball Courses. J. Edward Smith, Prin.

OREGON.

Portland, Oregon.
St. Helen's Hall.

Full Academic and College-Preparatory Courses as well as thorough Primary Instruction. Music under the direction of Masters.

For Illustrated Book of Information apply to

Miss ELEANOR TEBBETTS, Principal.

OHIO.

PROVIDENCE UNIVERSITY,
Oak Hill, Ohio.

Residence and correspondence. Undergraduate and postgraduate. All departments. State course wanted. Send for circulars.

Educational.

OHIO.

CINCINNATI CONSERVATORY OF MUSIC.
MISS CLARA BAUR, DIRECTRESS.
ESTABLISHED, 1867.

Instructs after the best Methods of Foremost European Conservatories
Faculty of International Reputation
Finest Building devoted to Music in America
Day and Boarding Students may enter at any time throughout the year
For Illustrated Catalogue, address
MISS CLARA BAUR,
Highland Ave., Oak St. and Burnet Ave.
Cincinnati, Ohio

PENNSYLVANIA.

Boarding School for BOYS
TRINITY HALL, Washington, Pennsylvania.

The twenty-fifth year will open on September 16, 1903. This school has the confidence and patronage of many of the best families in this country. Terms, $600.

"A thorough and honest school, the kind of a school to which sensible parents desire to send their sons."—Bishop Whitaker.

St. Luke's School for Boys
WAYNE, PA., 14 miles from Philadelphia.

For 40 years (19 years under present headmaster) St. Luke's has been eminently successful as a school for boys.

Its singularly attractive home life combined with careful *individual* instruction promotes contentment, high scholarship and correct habits of study.

Buildings all new last year, specially planned to meet every requirement for health and comfort.

Gymnasium with swimming pool, shower baths and complete apparatus.

Grounds of thirty acres, including large athletic field with quarter mile cinder track and facilities for all outdoor games.

Boys prepared for any college or for business.

For illustrated catalogue address

CHARLES HENRY STROUT, A. M., Headmaster.

TENNESSEE.

COLUMBIA INSTITUTE, Columbia, Tenn.
A Home School for Girls.
Founded by Bishops Polk and Otey in 1836.

A Handsome, Castellated Building; ample grounds with the best sanitary conditions; in a mild climate free from epidemics. A progressive school, with the best library and museum in the South, gifts of a philanthropist. To secure home privileges and protection numbers limited to fifty.

MISS MARY A. BRYANT Principal.

All Summer in the Mountains.
FAIRMOUNT SCHOOL FOR GIRLS,

A limited number of students; delightful situation, exhilarating climate. Continues through Summer and Autumn; vacation in Winter. Year begins AUGUST 6. Rev. W. H. DUBOSE, Director, Monteagle, Tennessee.

Educational.

TEXAS.

ST. MARY'S COLLEGE
And College Preparatory School.
School of Music.
Dallas, Texas.

Founded by the Rt. Rev. A. C. GARRETT, D.D., LL.D.

A College for the Christian education of women. College, College Preparatory, Scientific, and Literary Courses. Music, Art, and Elocution.

Reopens September 17th. For catalogue and further information address MISS TORBERT, Principal of St. Mary's College, DALLAS, TEXAS.

VIRGINIA.

Virginia Female Institute.
Staunton, Va. Diocesan School for Girls. Academic course covers four years. Thorough primary and intermediate courses. Superior advantages in Music, Art, and Elocution. 60th year begins Sept. 17, 1903. For catalogue apply to **Miss Maria Duval, Prin., Successor to Mrs. J. E. B. Stuart.**

Mary Baldwin Seminary
FOR YOUNG LADIES,

Term begins Sept. 3, 1903. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 266 students past session from 24 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal, Staunton, Va.

WASHINGTON D. C.

HAMILTON INSTITUTE LAFAYETTE SQUARE WASHINGTON

Washington's Elite School for Girls and Young Ladies. Opposite the White House. Write for Catalogue.

WASHINGTON, D. C.
GUNSTON

A school for young ladies and girls. Send for catalogue. MR. & MRS. BEVERLEY R. MASON.

National Cathedral School
on the
Phoebe A. Hearst Foundation

The Rt. Rev. HENRY YATES SATTERLEE, D.D., LL.D
President of the Board of Trustees.

Fireproof building in a park of 30 acres overlooking the National Capitol.

Preparation for College. Unrivalled advantages in Music.

Individual teaching in every grade. Instructors College Graduates.

Modern Gymnasium. Tennis, Basket-ball, Golf and Hockey.

Miss BANGS and Miss WHITON, Principals.
Mount St. Alban, Washington, D. C.

WISCONSIN.

GRAFTON HALL SCHOOL FOR YOUNG LADIES.
Fond du Lac, Wis.
Academic and Collegiate

Music, Art, and Domestic Science Courses. Modern Equipment. Send for Catalogue.

REV. B. TALBOT ROGERS M.A. Warden.

St. JOHN'S MILITARY ACADEMY.

(Episcopal)

(The American Rugby)

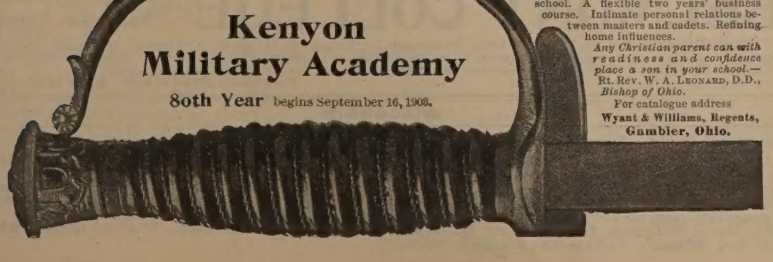
Boys prepared for College or for Business. School farm of 200 acres. For Catalogues etc.

Address DR. S. T. SMYTHE, Pres.
Delafield, Waukesha Co., Wis.

MILWAUKEE, WIS.
MILWAUKEE DOWNER COLLEGE
For Young Women.

College Department, Seminary Department, Music, Art, Elocution. Domestic Science. For catalogue address

ELLEN C. SABIN, President.



Kenyon Military Academy
80th Year begins September 16, 1903.

One of the oldest, most firmly established and best equipped boarding schools for boys. Eleven hundred feet above sea level, in the healthful, beautiful and historic educational village of Gambier. Commodious buildings. Sixty acres of grounds. Fine athletic field, golf course, and fully equipped gymnasium. Thorough preparation for any college or technical school. A flexible two years' business course. Intimate personal relations between masters and cadets. Refining home influences.

Any Christian parent can with readiness and confidence place a son in your school.—RT. REV. W. A. LEONARD, D.D., *Bishop of Ohio.*

For catalogue address
Wyant & Williams, Regents,
Gambier, Ohio.

SPAULDING & Co.,

Representing
GORHAM MFG. CO'S ECCLESIASTICAL DEPARTMENT

Church Furnishings

IN

GOLD, SILVER, BRONZE AND BRASS

Memorial Windows and Work in Marble and Wood given Special Attention.

SEND FOR OUR NEW CATALOGUE.

Jackson Boulevard and State Street, Chicago.

STAINED GLASS MEMORIAL WINDOWS

FLANAGAN & BEIDENWEG CO., 57 to 63 Illinois St., Chicago. Designs, Photos, and Samples submitted. Write for Prices.

ART ECCLESIASTICAL FURNITURE
For Sanctuary, Chancel, Nave and Chapel.

Manitowoc Seating Works
Factory: Manitowoc, Wis.
CHICAGO SALES ROOMS & STUDIO
88 Wabash Ave., 3rd Floor

Cox Sons & Vining,
70 Fifth Ave., NEW YORK.
CHURCH VESTMENTS, Embroideries and Fabrics.

MEMORIALS WINDOWS, BRASSES, WOOD.

Highest Award, Augusta, Ga., Exhibition, 1901.
COLGATE ART GLASS CO.,
318 West 13th St., New York.

CHURCH WINDOWS, FURNITURE.

R. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York.

FURNITURE · DECORATIONS · MOSAICS
CHURCH WORK IN METAL & MARBLE
O. LUETKE · ART WORKS 353 W. 25 St. NEW YORK

ALL FORMS OF

MEMORIALS

TO ORDER IN

GRANITE
MARBLE
BRONZE

BOOKLET FREE
DESIGNS AND ESTIMATES FREE.

Massachusetts Monumental Co.
150 Nassau St.
NEW YORK.

MENEELY & CO. WATERVLIET, West Troy, N. Y.
Best Quality Copper and Tin **CHIMES and PEALS** **CHURCH BELLS**
No cheap priced grades.
THE OLD MENEELY FOUNDRY, Estab. by A. Meneely 1826.

MENEELY BELL CO.,
CLINTON H. MENEELY, President.
Troy, N. Y. and New York City.
Manufacture a Superior Quality of Bells.

The woman of taste, means and refinement always wants the best soap to be had. She well knows that her beauty depends largely upon the healthy tint of the skin, and that this depends upon the purity of her soap. She likes pretty and scented toilet accessories, but she wants good soap for *use*. She has soaps, and soaps in fancy boxes, but she has a cake of Ivory Soap at her washbowl.

IT FLOATS.

Educational.

SOUTH DAKOTA.

15 hours from Chicago by sleeping car.

ALL SAINTS' SCHOOL, Sioux Falls, S. D.

A boarding school for girls, in the high, dry, and brilliant climate of eastern S. Dakota; only ten miles from western boundary line of Minnesota and Iowa. Beautiful buildings. Commanding location. Perfect drainage. Good water. Every modern convenience. Standard of scholarship high, terms moderate.

Rt. Rev. W. H. Hare, D.D., President; Miss Helen S. Peabody, Principal. Address, ALL SAINTS' SCHOOL, Sioux Falls, S. D.

Flinging Out the Banner.

A practical aid to the Woman's Auxiliary, by Mrs. H. M. Morrison (wife of the Bishop of Duluth.) Price 50 cts. net. Postage 8 cts.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

TENNESSEE.

BELMONT COLLEGE For Young Women, Nashville, Tenn.

"Beautiful for Situation," "A National Patronage," "Matchless Grounds," "Elegant Buildings, Scholarly Faculty," "The crowning glory of Belmont is the excellence of its moral training, and the thoroughness of its intellectual discipline." *Early registration necessary to secure rooms.* Send for illustrated catalog.

Principals: **Miss Hood, Miss Heron.**

WISCONSIN.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-fourth year begins in September 1903. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
Rev. H. D. ROBINSON, Warden, Racine, Wis.

The Living Church

VOL. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 4, 1903. No. 10

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

Editor, FREDERIC COOK MOREHOUSE.

BRANCH OFFICES.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising (except for the classified columns) should be addressed to this office. Classified advertisements (wants, etc.) should be sent to Milwaukee.

London: Messrs. G. J. Palmer & Sons, Publishers of *The Church Times*, Portugal St., Lincoln's Inn Fields, W. C., from whom copies may be obtained and to whom subscriptions may be sent.

New York: Room 1504, 31 Union Square West. Mr. Eugene M. Camp, Manager and Correspondent.

SUBSCRIPTIONS.

Subscription price, $2.25 per year; if paid in advance, $2.00 a year. To the clergy, $1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local checks should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS - 337

Does a College Education Pay?—Worthless American Degrees Sold in England—Retirement of Two College Presidents—An Incident—The Western Floods—Dr. Lines' Election—The Missionary Processional.

DEATH OF CANON MOBERLY. London Letter. John G. Hall. [Illus.] 340

THE POPE IN GOOD HEALTH. European Letter. Rev. George Washington. - - - - - - - - - - - - - - - - - - 342

PLANS FOR ST. STEPHEN'S COLLEGE. New York Letter - - - 344

KENSITISM REBUKED IN NEW YORK - - - - - - - - - - 344

THE NAME DISCUSSED IN MONTANA - - - - - - - - - - 345

AN INDIAN CHIEF ORDAINED [Illustrated] - - - - - - - - 346

THE WASHINGTON MEMORIAL CHAPEL AT VALLEY FORGE, PA. - 348

METHODS OF EDUCATION. C. W. L. - - - - - - - - - - 348

HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom 349

CORRESPONDENCE: - - - - - - - - - - - - - - - - - - 349

Arkansas and its Colored Work (Mrs. W. B. Welch, Rev. Geo. F. Bragg, Jr.)—The Catholic Church (Rev. James Slidell)—Why Delay the Name Reform? (J. C. Haring)—Is there a Secret Propaganda of Protestantism? (Rev. J. A. Schaad)—The Emersonian Cult (Luisita Scudder Blanchard)—Roman Facilities as to Controversial Questions and a Generous Offer (Rev. Francis P. Duffy)—Fasting Communion (Haley Fiske)—More Breadth (Rev. L. S. Osborne).

LITERARY - 353

THE LONG SHADOW. V., VI. Virginia C. Castleman - - - - 354

THE FAMILY FIRESIDE - - - - - - - - - - - - - - - 356

PERSONAL MENTION, ETC. - - - - - - - - - - - - - - 358

THE CHURCH AT WORK - - - - - - - - - - - - - - - 360

New Site Determined upon for the Cathedral at Denver—Wilmington (Del.) Lynching Denounced by the City Clergy—Death of Rev. Joseph De Forest—Montana Convocation—Death of Rev. T. M. Thorpe—Plans for Missionary Council—Death of George I. Jones.

DOES A COLLEGE EDUCATION PAY?

SUCH is the sordid way in which the question is put, thus betraying at the start a total misapprehension of the purpose of education.

Mr. R. T. Crane has published "An Investigation."* In it, he first quotes the opinions of several College Presidents, sent him in reply to requests submitted to them by him; then the opinions of leading business men of all branches of trade; then a discussion of the subject on the basis of the reputed facts which he has collected. The whole tendency of his consideration is to maintain that a college education is, in effect, a waste of time for a man intending to pursue a business career, and not the best preparation for those entering a professional life. Mr. Crane evinces an unhappy degree of impatience with the opinions of such of his witnesses as do not coincide with his own. Indeed the contemptuous manner in which he responds to many of those gentlemen who have been exceptionally courteous, in the midst of their busy lives, in writing at some length as to their views, will hardly lead any of them to feel that Mr. Crane is a satisfactory authority on questions connected with culture. In spite of the evident bias of his own work, however, the matter which he has collected from so large a number of distinguished men can hardly be laid aside without suggesting serious thought.

And on the other hand, *The Interior* of June 18th takes up the subject, in criticism of Mr. Crane's pamphlet, and presents the result of their own independent inquiry, with quite different conclusions. Our contemporary states that after reading, some time since, the well-known views of Andrew Carnegie on the one hand and Chauncey M. Depew on the other, it made inquiries, not of College Presidents nor of employers, but of office employees themselves, in "the best paying positions"—commercial travellers, bank clerks, real estate agents, trustees, collectors, municipal employees, book-keepers, etc., none of them in positions requiring technical education. The result of that investigation may best be stated in the language of *The Interior:*

"We found in these two hundred young men, not one of whom had been thrust into place by 'influence,' not one of whom had 'bought an interest' and with it a salary, that sixty had had a common school training only; fifty had had a high school education; forty-four had been to some normal school or business college; and forty-six were 'college-bred men,' trained in our classical institutions or state universities.

"Now to realize what this means, one needs only to take down the volumes published by our Bureau of Education and note that in every one hundred boys who have a common school education but 2.27 get to the high school; 1.47 will reach the normal or business school, and but sixty-seven hundredths of one man will go to college!

"Yet from the ranks of the high school we find, not 4.54 boys in these places, but fifty boys, practically eleven times their proportion in the population. In the same way we discover forty-four boys from the normal and business college employed, while they should be but 2.94, if they succeeded only in proportion to their number. And as for college men, in 200 common school men there is but one and thirty-four hundredths of a boy; while in 200 young

* *The Utility of an Academic or Classical Education* for Young Men who have to earn their own Living and who expect to pursue a Commercial Life. An Investigation. By R. T. Crane. Chicago, 1903.

men in the best positions taken at random, there are forty-six such college-bred men."

This seems certainly to prove either that the colleges produce the best men for business life, or else that the best men in business life go to college. It would seem to present more distinctly germane evidence than any of that collected by Mr. Crane, and to warrant conclusions exactly the opposite of his own.

It would seem probable that as between a young man who entered business life at the age of 18, and a young man who entered college at the same age and who then entered business life four years later, the former would be apt to command a larger salary during the first year of the second man's experience than the latter could earn. If we assume that both men entered into their life calling at the first introduction into business, the man who had received four years of experience in the work itself would, at the conclusion of the four years, be of larger pecuniary value to his employer than the man who had spent the same period in college. It by no means follows that the same ratio would hold good ten years later. By that time the ten years' experience of the college man would practically be of as great value to his employer as the fourteen years' experience of the other man; and the individual worth and accomplishments of the two men would then be the primary characteristics which would determine their relative value to their employee.

Then would arise the question whether the extended mental horizon, the careful training of the intellect, the broadening of the mental vision, all of which are the possible results of a collegiate education to a man of average intellectual vigor, are factors that make a man more useful in business life than he would be without them. No one would maintain that intellectual breadth is *exclusively* the product of the higher education, nor that it necessarily results from such education. Education may produce intellectual narrowness, and the "self-made man" may attain the broadest plane of intellectual vigor; but the fact remains that education, properly digested, does tend to expand the mind of one who has the mind to expand. The investigations of *The Interior,* which demonstrate that, in fact, the college man survives in commercial life, although those investigations are on the grade of ordinary office employees rather than of the top strata of commercial success, go far to prove that this broadened sphere of the natural capacity of a man does enhance the commercial value of his services.

But this is the smallest part of the value of the higher education. That value, apart from these sordid considerations, is twofold: it lends to the man the capacity for a larger intellectual life, and it adds to the intellectual vigor of society and of the race.

The man of trained intellect lives on a higher plane of enjoyment than the man of narrow prejudices or of limited vision. Prejudice lowers one in the scale of humanity. It makes one less a man than he is able to be. Narrowness (relatively speaking, for all are narrow in comparison with the Infinite Mind of God)—narrowness and prejudice are characteristics that are unworthy of true men. True, these are not necessarily obliterated by education; but they are modified to the extent the capacity of the individual will allow, by education. The narrow, educated man would be narrower still if he were uneducated. Perhaps the man who has sought to obtain intellectual breadth of mind without the aid of a college education, better appreciates what he has missed than the man who has it.

A false idea of what is education is largely responsible for the belief of many that a college education is not of value to the average man. Education is not the acquisition of facts, but the training of the intellect; not taking in, but making it possible to give out; not cramming, but thinking. The dictionary is not the highest form of literature, though it is the most replete with facts. A mechanical adding machine or a cash register are not themselves educated machines, but they are the standing testimonials to the education of the man who invented them.

We view with some concern the increasing tendency to substitute "easy" courses for the old-time classical curricula in our colleges. With the decadence of the study of Greek must come a like apathy toward Latin classics, which, even now, is beginning to be felt. President Schurman of Cornell laments that with the growing tendency to discard the study of Greek, through the elective system, that language "stands in some danger of becoming in a generation or two a recondite and remote subject like Hebrew or Sanskrit." We fear that the value of a college education as an incentive to true culture is not aided by this tendency to seek the easiest road to an academic degree, instead of the most that such a degree can involve. We quite agree with Dr. Schurman that "If Latin should show any tendency to fall off in the schools, it might become necessary for the Faculty to reconsider the whole subject of entrance requirements." If the colleges become content to be what are commonly known as "business colleges," it can only result in the complete discredit of the arts degree, and in danger to that intellectual culture, to gain which is the chief object of the college education.

And the reflex influence on the social fabric that is given by a truly educated body of men should induce those whose means will permit, to seek to enlarge the numbers of the educated class as distinctly altruistic work. Education is not all. Without religion, or with deficient religion, its influence upon character is one sided only. The most educated communities are not those in which the religious conditions are the purest, nor even where morals are most lovely. We have sometimes made a fetish of education in this country. It has been propounded as the cure-all for the evils in our body politic. That it is not. Education is only a preparation for something higher. If nothing higher is built upon it, the educated mind is like the abandoned foundation of a house. But that does not induce us to build other houses without foundations. A liberal education, an educated culture, a cultured mind, is a better preparation for the higher functions of the spiritual life than is its opposite.

This is the season when parents must consider the subject of education in a distinctly practical manner. We trust that it may be with the result of giving the best opportunities for the gaining of *real* education, and not merely the absorption of disconnected facts.

THE English papers are again discussing the subject of American degrees, an unlimited supply of which appear to be offered perennially for sale in that country, and which are rightly condemned as absolutely worthless, by intelligent writers. This time these degrees purport to be issued by an American institution bearing the name of Pee Dee. The only post offices of that name in this country are in South Carolina, North Carolina, and Kentucky, and in none of these is there any institution recognized by the U. S. Commissioner of Education in his list of "Universities and Colleges," nor did we, for our part, ever hear of any such institution. We give this testimony to our English friends for what it may be worth; though it hardly seems worth while to make the attempt to give protection to anyone willing to purchase a collegiate degree. Where these are sold at home, it is generally with the requirement of various conditions and, frequently, of "examinations"—in which one never hears of any failures. These are skilfully adjusted to the probable capacity of the applicant, who, frequently, takes them in good faith, and pays his "fees" in the firm belief that he has fully qualified for the degree offered him.

The moral is, simply, to have nothing to do with any institution offering degrees on "easy" terms, or with any whose local *habitat* is unknown to the student desiring the academic honor. The sale of degrees has more than once emanated from institutions actually holding state charters for the purpose, but their degrees are none the less worthless.

THE retirement at one and the same time of President Smith from Trinity and of Warden Cole from St. Stephen's College, suggests the recollection of what these distinguished educators have done for the cause of Higher Education under Church auspices. It may be—no doubt it is—as the distinguished President of the University of Minnesota observed in a recent number of *Christendom,* that the preponderance of students at the secular institutions supported by the State need not be interpreted as a menace to religious interests, and that in most of the Universities, the tendency is toward rather than away from the recognition of the place of religion. It is of course true that the primary work of the Church in connection with college students must of necessity be done, at least in the West and most of the South, by parish work in the University towns.

But the superlative value of the higher education given under a Church environment must continue to make the Church college the *best* place for such education to be received. True,

on the other hand the student has a right to demand that the Church college shall give him the same broad education, the same technical advantages, the same opportunities in laboratories, in clinics, and in the classroom that are given by the best secular institutions. Churchly education must never be a synonym for inferior education, and we must not sacrifice our boys and girls for the sake of maintaining institutions. The Church college must educate, and it must do it as broadly and as fully as do any of its competitors. The difference between the Churchly and the secular college must be in the religious atmosphere which must permeate the former and create the tendency toward recognition of the Churchly life on the part of the educated man.

Dr. Smith has done much to bring the name of Trinity College to its honored place in the cluster of New England institutions for higher learning. Trinity is everywhere recognized as among the best. Dr. Cole has, for his part, been eminently successful in the happy renaissance of St. Stephen's, and the Church cannot but regret that his services, useful though they are certain to be in Trinity School, can no longer be given to the college.

These, and the other institutions for learning within the Church, will be of recognized value in so far as they press forward their Churchly character as, not a substitute for, but a distinguishing trait of their educational facilities. We doubt whether the wisest way to increase the influence of Trinity College is to state, as it is stated on the cover of the *Trinity College Bulletin:*

"Established by Episcopalians and administered in sympathy with their tenets, it is not a Church institution in the sense of being directed by the Church. In the breadth with which its advantages are placed at the service of those of every creed, it is entitled to be called 'non-sectarian.'"

That it can better be administered by its own government than by the Diocese or other distinctive organization of the Church we fully recognize; but we should doubt whether the manner of making the statement would generally carry the right inference, while the use of the terms "breadth" and "non-sectarian"—both of which, when rightly used, designate qualities which ought to appertain to any college—can only seem unfortunate. If the impression is conveyed that Trinity College apologizes to the world for its Churchmanship instead of making that Churchmanship its chief distinguishing point, the end of its usefulness is in sight.

If our Church colleges would seek more largely to make themselves known as inviting confidence *because* of their Churchmanship, we believe the reproach to the Church from neglecting to sustain her own institutions would more quickly be dissolved.

TO ADD to the tale of woe caused by the Western floods, comes the news that in the flood at Heppner, Oregon, which has been reported in the secular papers, the church was so completely destroyed that not a vestige of the structure remains, except the brass altar cross which has been recovered. A report from the Rev. W. E. Potwine, rector at Pendleton and missionary at Heppner, made to his Bishop, is as follows:

"I have just returned from Heppner by team, and have to report to you in reply to your letter of inquiry that 11 of our people there perished in the flood, and that I have been unable to find a single vestige of our pretty church. The ground on which it stood was swept as clean as a barn floor, and nothing pertaining to the building has been found save the brass altar cross. The desolation is indescribable, and the destruction of human life is appalling. Mr. Lake arrived first on the scene and remained to minister to the victims until I got there with Mr. Warren, Tuesday noon. I left Mr. Warren there to continue the work, because it was necessary for me to return here to keep appointments. As soon as I can get a little rest I shall write you more in detail. Our dead are: Mrs. Redfield and daughter, Mrs. Matlock, Mrs. Estes and daughter, Mrs. Hynd and two children, Mr. and Mrs. Thornton and son, Mr. Dawson. All the bodies but one have been recovered."

The last report of All Saints' Church, Heppner, made to the diocesan Convention of 1902, recorded 28 families, 50 baptized persons, and 38 communicants, and a church valued at $3,000 with a mortgage of $800 upon it. It is touching to learn from the same report, that in spite of the weakness and burden of the mission, which had raised only $508.21 for all purposes within the year, it had sent offerings to diocesan, domestic, foreign, and general missions, children's Lenten offerings of $15, and had made contributions for four other diocesan purposes. Surely the bread cast upon the waters will now return, in the time of their distress. Gifts might be addressed to the Rev. W. E. Potwine, Pendleton, Oregon. And much larger gifts are sadly needed for the cluster of missions at East St. Louis and northward on the eastern bank of the Mississippi. The Rev. J. C. White reports that $41.00 had been received. Under date of June 23, he writes:

"The water in the river has gone down, but in Madison, Venice, and part of this city (East St. Louis), it is still from two to four feet deep in many houses, and boats are in constant use. I am unable to reach Venice yet, and it is there and in Madison that most damage seems to have been done. . . . . I find everywhere that where the homes were submerged the people have lost *everything.* There is utter desolation in all parts of the city that were under water. . . . . In the 'Tri-Cities' (Venice, Madison, and Granite City) there is little or no general relief and the demands will be heavier from there than in East St. Louis. I had the first contingent come down from Granite City to-day and they took nearly all the stock of clothing I have on hand. Fortunately I have notice of some things on the way from Rossville."

Surely the Church will respond to the pressing needs of our brothers and sisters in these devastated lands. The address of the Rev. J. C. White is East St. Louis, Ill.

WE DO not at all credit the report in Eastern papers that Catholic Churchmen in the Diocese of Newark will make an attempt to secure from the Bishop-elect of that Diocese, a declination of his election. Dr. Lines was regularly elected, his personal character is not only stainless but of a recognized sweetness of disposition, his orthodoxy in the Catholic Faith is beyond question.

That there should have been a partisan division and consequent excitement in the Diocese of Newark was, in the nature of the case, inevitable. We think it will be recognized, however, that neither party chose a candidate who could rightly be considered offensive personally to reasonable men in the other. This is not to say that the issues between them were unimportant. We may say frankly that Dr. Lines' reputed attitude on the Divorce Reform canon would make it impossible for us to vote for him. It does, however, present a basis for the restoration of unity to the Diocese.

We are convinced that if Dr. Lines should feel that it would be possible for him to accept his election, and thus become the leader in the attempt to restore the somewhat impaired harmony of the Diocese, none will coöperate with him more loyally or more earnestly than those who voted—not *against* him but *for* another—at the episcopal election.

AN INCIDENT in connection with the successful revival of the grammar school of Racine College came to our attention last week and is worthy of mention.

One of this year's graduates was Barton Millard, of Omaha, son of United States Senator Millard. After his graduation, the young man remained in Wisconsin at one of the summer resorts among the interior lakes.

Returning one day to Racine, he called upon Warden Robinson and observed that he was about to return to Omaha to spend a day, and would then be back in Racine. A few days later he was again in the Warden's office with a gift of $5,000 for Racine from his grandfather, Mr. Guy C. Barton, the young man saying that his trip to Omaha was made especially to request that gift.

This is the loyalty that is inspired by the revived Racine. One wonders what would be the effect if "old boys" in general were animated—as many of them are—by a like interest.

And beyond that, one sees what loyalty to the Church would be and would do, if her children were seeking the opportunity to enlarge her usefulness and to extend her work.

Surely there are many interesting trains of thought suggested by the incident.

BY INADVERTENCE, the admirable Convention address of the Bishop Coadjutor of Southern Ohio was last week mentioned editorially with the word Southern omitted, thus translating Bishop Vincent to the Diocese of Ohio. As the latter has no Coadjutor the error was, no doubt, detected by most readers, but we place the correction now on record. The allusion was to some admirable words of several of the Bishops on the subject of the Name, which we mentioned as showing how wholly the partisan character of the movement had been lost.

WE DESIRE to call attention to the Missionary Processional, printed in our issue of June 13th in the Music department. The Processional, written by Miss Harriet Mc-

Ewen Kimball, is that for which our Music editor offered a prize of $50.00 for the best musical setting, provided that any composition tendered was deemed worthy of the prize by the committee that will pass upon it. The hymn undoubtedly merits the best musical rendering that can be given to it.

By request, we append again the words of the Processional:

MISSIONARY PROCESSIONAL.

By Harriet McEwen Kimball.

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God,
And conquer the world for your King!

"Go into all the world,"
For this is the charge Divine;
Eastward and westward go,
Uplifting His conquering sign;
Go forth! the ends of the earth are His:
Press on with unfaltering line.

Millions on millions wait
The message ye have to bring;
Go, with the Word of God,
Commissioned by Jesus your King;
Go forth, the arrows of truth to speed,
The songs of deliverance sing.

Open the eyes of the blind,
And give to the heathen sight;
Show to the feet astray
The path of the children of light;
Go forth, and gather the lost, and clothe
The penitent sinner in white.

Grant them the mystic birth;
The seal of the Holy Ghost;
Give them the Living Bread,
The food of God's militant host;
Go forth, bestowing these priceless gifts
No bounty of monarch can boast.

Heralds of Christ, go forth,
And count not your lives as dear;
Haste, for the day draws on
When He shall in glory appear.
Go forth! His promises cannot fail;
The conquest eternal is near!

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God,
And conquer the world for your King!

ANSWERS TO CORRESPONDENTS.

R.E.W.—(1) The earliest recorded observance of the festival of Corpus Christi is in the (French) Diocese of Liege, A. D. 1246. It was formally imposed upon the Latin communion by Pope Urban IV. in 1264, though it was not until the next century that its observance became general.

(2) It is not officially authorized in any part of the Anglican Communion, though it was observed in the Church of England prior to A. D. 1549. Where observed, it is as a purely voluntary feast, as is the Fourth of July, or Memorial Day, or Harvest Home.

(3) Where, as this year, the day falls on St. Barnabas' day, the authorized service for the latter should certainly be used; but there may also be an additional service to commemorate Corpus Christi.

E.C.—The right way is to observe the saints' days in their regular course; but if this is not done, we should doubt the wisdom of substituting the altar service for that of the Sunday, on the Sunday following. There may, however, be a memorial of the saint's day by using the collect after that for the Sunday.

L.—We think it very desirable that the clergy should correct misstatements in the secular papers, concerning the Church, even when the statements are reported to have been made by ministers of other bodies.

S.—(1) The Methodist body is undoubtedly the outcome of the Wesleyan movement in the Church of England, and we should not say that the Methodist celebration of the Wesley anniversary was inconsistent. It should rather be pointed out how largely the Methodists have departed from the standards and ideals of Wesley, and how completely the Church has been freed from the abuses which Wesley combatted; so that genuine Wesleyans must to-day be Churchmen rather than Methodists.

(2) Wesley was for a time influenced greatly by Whitfield's preaching though they afterward differed and separated.

(3) We should challenge the statement that Wesley founded the "Methodist Church." He founded a voluntary body within the Church which was contemptuously dubbed "Methodist" by its opponents, and that body, rejecting the earnest counsels of its founder, afterward, under other leadership, abandoned the communion of the Church of England and effected separate organization.

God has a place for everyone. It is a man's work to find the place and fit himself for it.

DEATH OF CANON MOBERLY

And of Two Other Distinguished English Divines.

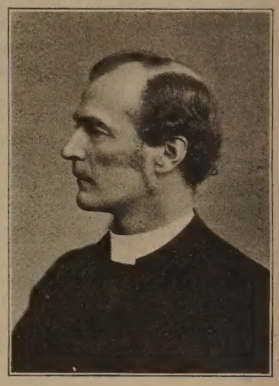
THE "CHURCH TIMES" WONDERS AT AMERICAN CONSERVATISM ON THE NAME.

Patronal Festival of St. Barnabas', Oxford.

OTHER ENGLISH CHURCH NEWS.

London, June 16, 1903.

A SINGULARLY intellectual, and withal estimable and eminent, member of the Presbyterate in England as well as the occupant of an important Professorship in Oxford University passed away last week in the person of Dr. Moberly, Canon of Christ Church, Oxford, and Regius Professor of Pastoral Theology. He had been seriously ill for some time, and had not been home long from his winter's sojourn in the South when the end came. Dr. Moberly inherited a family name of no little prestige in the Church, and happily such prestige was well maintained, and even increased, by his own career as a Churchman. Especially by his notable sermon at the consecration of the present Bishop of Worcester, he showed that he possessed some rare gifts as a preacher, whilst his masterly speech in Convocation (having succeeded Dr. Bright as Proctor for Christ Church Chapter) on the Deceased Wife's Sister Bill alone sufficed to distinguish him as a member of that body. But he had latterly in his career come to the front most prominently as a philosophico-theological thinker and writer of very considerable originality and authority. According to the *Times'* obituary writer, his recent and most remarkable work, *Atonement and Personality,* must take rank with the Rev. Dr. Illingworth's Bampton Lectures. As the Pastoral Theology Professor at Oxford, Dr. Moberly can hardly be considered, perhaps, to have been (as the phrase goes) a conspicuous success, or to have proved, in all respects, an entirely worthy successor of Dr. Paget, now Bishop of Oxford; whilst it would, of course, be most unfair to his memory to set in contrast his tenure of the chair, as regards its practical influence in the University, to that of an earlier predecessor, Dr. King, the present Bishop of Lincoln—who was really quite another John Henry Newman in his wonderful influence over undergraduates.



REV. R. C. MOBERLY, D.D.

Robert Campbell Moberly was born in 1845, and was the son of the eminent Dr. George Moberly, successively Headmaster of Winchester and Bishop of Salisbury, perhaps even better known as the author of *Sayings of the Great Forty Days.* He was educated at Winchester, and then passed on a foundation scholarship to New College, Oxford, where he graduated with high honor. He was at once elected to a senior studentship at Christ Church, and from 1869, when he was ordained, to 1892, when appointed to his Professorship and the annexed Canonry, he held, amongst other posts, a tutorship of Christ Church, successively the principalship of St. Stephen's House, Oxford, and Salisbury Theological College, and the benefice of Great Budworth, Cheshire. He also served for three years as an Honorary Chaplain to the late Queen, and became one of the twelve Chaplains-in-ordinary to the King. His principal publications are *The Light of the Revelation of God, on the Question of Marriage with a Sister-in-law;* his *Lux Mundi* essay on "The Incarnation as the Basis of Dogma"; *Ministerial Priesthood;* and *Atonement and Personality.* It appears he had undertaken the engagement to preach the sermon at the Solemn Offering of the Holy Eucharist in connection with the forthcoming 44th anniversary of the English Church Union.

The funeral of Dr. Moberly took place last Friday afternoon in Christ Church Cathedral, Oxford, and was largely attended. His Majesty the King was represented by the Sub-Dean of the Chapels Royal. The service was conducted by the Bishop of Oxford, assisted by the Dean of Christ Church. Amongst others present of Dr. Moberly's friends were the Bishop of Worcester, Canon Scott-Holland, Father Waggett, S.S.J.E., and the Principal of Pusey House.

The body was laid to rest in the small burial ground just outside the east end of the Cathedral; where only four inter-

ments had taken place previously, namely, those of Dean Liddell, his daughter Edith, Mr. Philip Pusey (son of Dr. Pusey), and Mrs. Paget. Last Sunday Father Waggett, in the morning when occupying the pulpit of the Evangelist Fathers' conventual church, Cowley St. John, and also in the evening when preaching at St. Barnabas', Oxford, referred to Dr. Moberly in a most touching and also highly eulogistic manner—in his evening sermon referring to him as "dear Robert Moberly," and saying he was "not worthy" to speak of him.

The Archdeacon of Taunton (Colwin Ainslie, LL.D., Canon of Wells), who succeeded Archdeacon Denison in the Archdeaconry, deceased on Friday week at the age of 73, had been for thirty years a commanding figure in the Diocese of Bath and Wells; and was also one of the senior as well as most prominent and useful members of the Lower House of the Convocation of Canterbury, having been for many years the editor of the *Chronicle of Convocation.*

And now, within the past week, there has also gone to his rest an even still more venerable priest than Archdeacon Ainslie—Canon Sharp, until 1899, and for a period of 64 years, the vicar of Horburg (Diocese of Wakefield); where he founded the Sisterhood in connection with the now well-known House of Mercy, whilst his name also deserves to be had in honor as that of the first protogonist of the Catholic cause in the exceedingly Protestantized and sectarianized West Riding of Yorkshire. By the bye, it is interesting to recall here that Canon Sharp's assistant curate from 1864 to 1867 was the Rev. S. Baring-Gould; and it was at Horburg that this universal genius composed his most popular hymn, "Onward, Christian soldiers." May all these three above mentioned Catholic priests and faithful sons of Holy Church rest in peace!

In last week's issue the *Church Times* again spoke a good word on behalf of your important Correction of Name movement. It was too much to expect (it says in a sub-leader) to find the diocesan conventions, in which the question has recently been discussed, generally agreed that the time has come for making the change. But it cannot without difficulty understand "what sentiment can be inspired by such epithets as Protestant and Episcopal," though it admits that many excellent Church people in the United States find in them a virtue which it is itself unable to detect:

"The American Church enjoys the unique distinction of calling itself by a name which many of us cannot pronounce without pulling a wry face. We have no doubt that the time will come when the *Protestant Episcopal* Church of America will be a thing of the past; but it astonishes us that there is so much Conservatism in American churches that the idea of change is viewed with suspicion and even dread."

The Bishop of Worcester has appointed the Rev. Cecil Hook (son of Dr. Hook), vicar of Leanington Spa, to an Honorary Canonry in Worcester Cathedral.

By invitation of the Bishop of Worcester, the Archdeacons and Rural Deans of the Diocese met on two days recently at the Imperial Hotel, Great Malvern, when the following resolutions were adopted:

"That we, the Archdeacons and Rural Deans present at this meeting, respectfully endorse the action of the Lord Bishop of the Diocese in preventing admission to the Diocese of unsuitable incumbents and [assistant] curates; and we beg to offer our sympathy with him in his anxiety occasioned by his efforts in this direction, and to assure him of our cordial coöperation and support on all such occasions."

The Building Committee of the proposed Liverpool Cathedral have requested their architects (Messrs. Scott and Bodley) to submit plans for the foundations for the chancel by October 1st next, which the committee trust might enable them to arrange to have the foundation stone laid during the spring of next year. The principal dimensions of the Cathedral, taken from Mr. Scott's drawings, are as follows: Total length over all, 450 feet; total length of nave, 224 feet; total width between piers, 50 feet; total length across main transepts, 198 feet; total height of nave vaulting, 116 feet; total width of North Façade, 196 feet; total height of towers, 260 feet.

The *Scottish Guardian* publishes the announcement by the Bishop of Glasgow and Galloway of his intention of resigning his see in October next. A family-living of his own in the Diocese of Ely having fallen vacant, he has decided to go there and spend the remainder of his days in parochial work. It is hoped that he may also be able to assist the Bishop of Ely in the duties of his episcopate. The Bishop has been an Honorary Canon of Ely since 1879, and previously to his consecration (1888) was a priest of that Diocese.

The Archbishop of York has received an anonymous gift of £10,000 for the Poor Benefices Fund instituted by his Grace some years ago for his Archdiocese. The purpose of this fund and its method is to augment by annual grants the incomes of the clergy in parishes where the value is less than £200 a year. In almost every case an amount equal to the grant is required to be raised in the parish itself in order to afford to the parishioners an opportunity of contributing towards the maintenance of their own priest, and to impress upon them their responsibility for so doing.

The famous Temple Church, London, is to be restored during the present year. It was built, we know, by the Knights Templars, the date of the consecration of the portion called the round church (as recorded in a contemporary inscription over the west doorway) being 1185, and that of the choir 1240. King James I. conveyed the Temple Church to the legal Societies of the Inner and Middle Temple, but reserved to the Crown the appointment to the mastership. The old Templars, it appears, were exempted from episcopal jurisdiction; and the master, therefore—like also the Dean of Westminster—takes his place on the strength of his Letters Patent alone.

The annual festivals of our two leading Theological Colleges were both held on Tuesday last. At Cuddesdon College the celebrant at the offering of the Holy Eucharist early in the day was the Bishop of Oxford, and the festival sermon at midday was preached by Archdeacon Mackarness, of the East Riding of Yorkshire (son of a former Bishop of Oxford). In connection with the festival of Ely College (which was celebrated in a much more Church-like manner), there was a sung Eucharist in the Cathedral at 9 o'clock, with Procession and sermon. The Bishop of the Diocese and the visiting Bishops of British Columbia and Corea all wore copes, and were attended by chaplains. The Bishop of Ely was the celebrant. The music was Merbecke's familiar setting, which was led by two cantors, in copes, from a desk in the middle of the choir. The Rev. V. S. S. Coles, principal of Pusey House, Oxford, preached the sermon. He proceeded to show (says the *Church Times*) that the centre of true unity lies in union with the Apostolic Episcopate: "On both sides there was an offer made of a false and delusive unity, Nonconformity inviting to it, on the condition of rejecting essential beliefs; Rome offering it at the price of accepting a theory of development which implied that powers committed originally to the Church by our Lord Himself had, as a matter of fact, lain dormant for centuries." At lunch, after the usual loyal toasts, the Dean of Ely proposed the health of the preacher. He told, at his own expense, a story of an American churchwarden and railway magnate, who, after a sermon of which "the length was doubtless excused by the eloquence," observed to the Dean that his railways would not answer at all if they "hadn't better 'terminal facilities'" than his (the Dean's) sermons.

The *Times* newspaper of the 11th inst. contained, in its "Ecclesiastical Intelligence," this announcement: "The Bishop of Massachusetts has arrived in London"; whilst last week's *Church Times,* in its report of the annual meeting of the National Society held at the Society's house in Westminster, says: "The Archbishop [of Canterbury] introduced to the meeting the Bishop of Massachusetts, who occupied a seat on the platform, and was cordially welcomed by the audience."

The Rt. Rev. Dr. Lloyd, late Suffragan Bishop of Thetford, has now been enthroned in his Cathedral church as Bishop of Newcastle.

On Sunday week, the Rev. Mr. Cazalet, priest-in-charge of St. Michael's, Shoreditch, announced from the pulpit that the Rev. H. Ross, senior assistant curate of St. Bartholomew's, Brighton, had been appointed to the incumbency of St. Michael's. But Mr. Ross has since declared that the announcement was premature.

It now appears that the question of buying Iona from the Duke of Argyll was considered by the French Carthusians, late of the Grand Chartreuse, but was dropped as soon as they discovered that all the old and interesting ecclesiastical buildings now belonged in fee simple to the Presbyterian Establishment of Scotland. As to the statement in many of the newspapers that the ruins of Iona were handed over by the father of the present Duke to the "Episcopal Church of Scotland," that was evidently not based upon inspired knowledge of the matter.

The Church of St. Barnabas', Oxford, which ever since its foundation late in the sixties, has been a great centre of attraction to English Catholics amongst undergraduates in the University, has been keeping, since St. Barnabas' Day, its patronal festival with much devotion. In the *Parish Magazine* for this

ST. BARNABAS' CHURCH, OXFORD.

month, the suggestion was made that "it would be a great help in marking the Patronal festival if people would hang out some flags in the parish on June 11th," and in accordance therewith there were quite a number displayed in the neighborhood of the church. The preacher at Evensong on St. Barnabas' Day was Canon Knox-Little, and on Sunday last Father Waggett, S.S.J.E. At both services the church (which seats about 1,000 people) was very full, on the men's side as well as the women's—St. Barnabas' (like the Fathers' church in Cowley St. John) being a church where the sexes are separated. Canon Knox-Little preached on being valiant for the truth (Jeremiah ix. 3), and here are some of his terse and sententious sayings: "The Catholic Church is the masterly fact of history"; "The Church is Christ in action"; "Don't ever be seduced from the Catholic Church to anything whatsoever"; "Some men talk about the Church as if it were only an interesting debating society"; "The object of life is God"; "To play with religion, is one great temptation in these days." It almost goes without saying that this sacerdotal orator was as impassioned and eloquent as ever, the pathos of his voice being at times something wonderful, and quite awe-inspiring. In some of his flights of oratory he reminds you very much of Père Loyson, at least that was an impression the other evening. St. Barnabas' was built by the munificence of the late Mr. T. Combe, Esquire, Architypographer of the Oxford University Press; and the model was taken from the famous old church at Torcello, Venice. Since the photograph accompanying this letter was taken, the aspect of the interior of the church has been somewhat altered, and made even more Church-like, by the introduction of Stations of the Cross and a pulpit crucifix. When visiting Oxford in 1878, Dr. Newman was taken to see this church by his friend and hostess, Mrs. Combe, wife of the founder, and, in his amazement at its size and splendor of decoration, is said to have remarked to her that there was certainly no such church as St. Barnabas' in his Oxford days.

The Rev. H. Russell Wakefield informs the *Guardian* that some 3,000 signatures to the "Declaration" have now been received. It will be closed for signatures after to-morrow, and will be presented to the Archbishops early in July. It appears that the "Declaration" was sent to Canon Hensley Henson to be signed on the innocent supposition that he was a "Romanizer," his name being actually down in the Church Association's Black List amongst those of "some 9,600 clergymen who are helping the Romeward movement in the National Church."

J. G. Hall.

The world is full of sunshine, and it will peep through the darkest clouds that at times cover our life sky. Let us watch for it, just as we do for other precious blessings, and then keep in its pathway of brightness.

THE POPE'S HEALTH GOOD

But the Succession to the Papal Tiara is under Discussion.

THE KISHINEFF HORRORS.

Work Among the Copts of Egypt.

THREE FRENCH ARCHBISHOPS AGAINST THE DISSOLUTION OF THE CONCORDAT.

SOME disquieting rumors have gained credit regarding the health of the Pope. They seem to have been quite without foundation, for, apart from a slight indisposition, caused by the advent of the hot weather, the health of Leo XIII. remains excellent, and he gives almost daily private audiences. The postponement of the Consistory from the 15th to the 22nd of June seems to have been the only cause for such a report being spread. But this does not prevent journalism from indulging in speculation regarding the future wearer of the Tiara. A list of the "excluded," *i.e.*, Cardinals who are not to be allowed to succeed to the Papacy—is already prepared. There are only two great Roman Catholic Powers besides France, and neither of these can be trusted, saith the press:

"The Emperor of Austria is overruled and misled by what are termed the four Quirinalistic Powers—Italy, England, Germany, and Russia. The Ruler of Austria has a veto, but it is believed that it will be placed at the service of his two colleagues in the Triple Alliance, one of whom is Protestant. King Victor Emmanuel III., like the Austrian Emperor, is also personally a good Catholic, but he is a pupil of Kaiser Wilhelm II. and a most fervid admirer of John Bull; his education has made him unfriendly to France, and he has inherited an ancestral veneration for the old Roman Cæsars and for Rienzi.

"The House of Savoy, through the mediation of the Austrian Emperor with the Cardinals, has already secured that Cardinal Rampolla shall not be elected Pope. Yet, according to current report, there is no one else in the Sacred College equally fit for the 'throne of St. Peter.' He is a saint. He is a ruler with an iron strength of will. He has an unparalleled clearness of intellect.

"Russia, with a view to pleasing the unbelieving rulers of the French Republic, has obtained pledges that neither Cardinal Serafine nor Cardinal Gotti shall have any chance of success. As England, Russia, and Germany have, of course, no veto as to the election of the Roman Pontiff, they will employ their two Catholic allies, Austria and Italy, to induce the Cardinals to give the Catholic Church a Head who has no head at all!" I am only quoting.

The next Consistory at Rome will be held on the 22nd of June. The Roman correspondents of the German newspapers evidently expect that the Pope will raise at least two, possibly three, German prelates to the Cardinalate—Archbishop Fischer of Cologne, the Benedictin Bishop Benzler of Metz, and Archbishop Katschthaler of Salzburg, an Austrian subject. The Vatican correspondent of the *Politische Korrespondenz* observes, however, that Bishop Benzler may very likely have to wait for his Cardinal's hat until a later Consistory, as it is the

opinion of the most influential Cardinal that Leo XIII., who has been so much moved by Kaiser Wilhelm's late visit, will be entreated "not to give too much to Germany at once," but "to delay until the German Government has pledged itself to make larger concessions to the Church." The College of Cardinals, at the present moment, contains only 58 members, 23 of whom are foreigners, and 35 Italians. It has become a standing custom to keep four or five seats vacant, in order that the Pope may have an opportunity, upon any pressing diplomatic necessity, to elevate some especially useful man to the purple. In former years, according to a Roman letter to the Hamburg *Korrespondent,* Leo XIII. has kept seats vacant out of purely economical considerations.

Queen Margherita has paid a two days' visit to Assisi, when, under the guidance of M. Sabatier, she explored the town of the great Franciscan, and visited the Carceri, the favorite retreat of St. Francis. About a year ago, with some pomp and ceremony, an International Society of Franciscan Study was inaugurated at Assisi, under the auspices of the same Paul Sabatier. Its object was announced to be to found there a library of Franciscan literature, and to make the home of the great founder of the Order of the Tertiaries the headquarters of Franciscan study. The library is said to contain a comprehensive collection of books and documents bearing on the history of St. Francis. It is no secret, however, that the scheme is not looked upon with any particular favor by the Vatican, which considers a mixed society of "no denomination" a rather intrusive element when carrying its work of research into the life and doings of so staunch a Catholic as was the Preacher to "all things great and small"—St. Francis.

RUSSIA.

In connection with the events, many of them of the saddest nature, that have taken place at Kishineff, and the endeavors to account for the virulence of feeling on the subject, a wicked story, called by the papers the "Atrocious Legend," has again been revived, viz., the perfectly unfounded assertion of the Jewish custom of ritual murder as part of the Paschal ceremonies. It is singular how this story comes up again and again. Within the last twenty years I distinctly remember its recurrence twice in the press of the time. As far as Russia is concerned, she treats with fitting silence any such aspersions, but the uncontrolled journalism of Austria and Roumania seems to be more or less responsible for this resuscitation of an idiotic insinuation. It is not wonderful, therefore, that steps have been taken, under the circumstances, to keep under control certain foreign journals in the country itself.

By Imperial autograph letter, the Minister of Education has been directed to permit instruction in the Roman Catholic religion to be given in the Polish tongue in all middle-class schools in the kingdom of Poland from the beginning of the new scholastic year. Since 1880 religious instruction for Roman Catholics had, according to law, to be given in the Russian tongue in six middle-class schools.

EGYPT.

It is comforting to see that our work in reference to the Copts is travelling along the right lines. At a meeting held lately in London, at the Church House, presided over by the Bishop of Salisbury, the sentiments expressed all pointed in this direction. It was the desire of the institution bearing the name of the "Society for the Furtherance of Christianity in Egypt" to obtain the confidence of the Coptic Church and show that they had no intention of proselytizing. If Christianity was to make real progress in Egypt it must be through the large body of Copts, who, whatever the defects of their faith, represented the old Christian Church of the country. Their error was much more political than theological. In the matter of education, the Copts were much more eager than the Moslems, as Lord Cromer had shown by the statistics of examinations for the public service. Mr. Alexis Larpent, the Secretary, read a letter from the Coptic Patriarch, cordially thanking the Society for its gift of Arabic copies of the service for consecrating church buildings, and echoing the Bishop of Salisbury's hope that this would be a fresh link of friendship between the Coptic Church and the Church of England. One of the speakers said it was not impossible that reunion might be effected between the Copts and the small but influential body of the Orthodox Church in Egypt. The Abyssinian Church was looking in a kindly spirit towards England as well, and there were hopes of satisfactory relations being established between the Churches of the two countries. The rider to much of that which was urged—viz., the desirability of an Anglican Bishop in Egypt—would seem to many of us to be going rather beyond their province on the part of the Society.

FRANCE.

Three Archbishops in France—Albi, Toulouse, and Aix—have expressed themselves as deprecating any action which may lean to the dissolution of the Concordat.

The Bishop of Albi, while he considers that the separation of Church and State would be more in harmony with the spirit of modern democracy, is deeply impressed with the disadvantages of such a change for the Church in France, which is not prepared for it. It is not merely that the Church would lack bread. She would also suffer from a want of cohesion and of national prudence. The dissolution of the Concordat would give rise to a series of disasters of which it is impossible to foresee the end. "I have nearly 800 priests in my Diocese. Half of them would die of starvation if their modest stipends were suppressed. Is it possible for a Bishop not to reckon with this state of affairs?"

The Archbishop of Toulouse affirms that the Church will do everything possible to avoid a rupture, for which, at the present moment, there would be no compensation, and which might condemn French Catholicism to a long period of anarchy.

The Archbishop of Aix calls attention to the fact that the Pope has reserved for himself the solution of the problem of an eventual separation of Church and State. After a reference to M. de Pressensé's Bill providing for the denunciation of the Concordat, which is now before the Chamber of Deputies, and to the hostile attitude of French public opinion, he says: "There is every reason to fear that the separation of Church and State could only result in reducing Catholics and their institutions to a kind of outlawry."

On the occasion of the festival of Corpus Christi in the Paris churches, disturbances were feared. It is the custom of such churches as are surrounded by a railing to hold an open-air procession round the church on this festival. In view of the disorders of which some Paris churches have recently been the scene, says the *Matin,* M. Lépine, Prefect of Police, sent a note to the curés, advising them to suppress this custom. At Saint-Augustin and Saint-Vincent de Paul, this was done, but at the Madeleine and Saint-Sulpice the curés announced that it would take place as usual. The statement brought out a large crowd of spectators in each case, but also a large display of police. Their services were not required in any way, however, for there was no attempt at disturbance made. The greater part of the crowd saluted the processions respectfully.

June 15, 1903. George Washington.

THE VOTE ON THE CHANGE OF NAME.

One saying of the Rev. Dr. Lloyd in his speech before the Convocation must have impressed those who heard him: that the typical Churchmanship of the future would be born west of the Mississippi River. As the opinion of an Eastern man who is at the same time familiar with the whole Church, this statement should be of value. If it be even measurably true the vote of Western Dioceses and Districts upon the Change of Name ought to be somewhat significant.

From all that we have read upon the matter it seems that the vote of the District of North Dakota was a typical vote. It developed the following facts: (1) That a majority of the clergy—though not an overwhelming one—do desire a change of name; that a majority of the laity—though still a smaller one—do not desire it: (2) That very few, either of clergy or laymen deem it expedient at this time. (3) That opinions as to the title which should be substituted are so diverse as to make the selection of one which the majority would favor practically impossible.

We believe that if the whole Church should stand up and be counted on this question the result would be what it was in the Convocation of North Dakota.

That the day of a change will come, very few of us doubt; that it has come, very few of us believe. Many of us desire—earnestly desire it, but none of us would purchase it at the price of discord or disunion. This, we think, is also the mind of the Church, which—however she may be called on title-deeds or in Constitutions—is still, and knows that she is, the American Branch of the Holy Catholic Church. That fact a change might define, but could not create.—*North Dakota Sheaf.*

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—*Robert Louis Stevenson.*

PLANS FOR ST. STEPHEN'S COLLEGE.

No Successor to Dr. Cole Yet Chosen.

ENORMOUS COLUMNS FOR THE NEW YORK CATHEDRAL.

The Police Have Hidden Virtues.

VARIOUS NEW YORK HAPPENINGS.

THE Rev. Dr. Lawrence T. Cole has accepted the presidentrectorate of Trinity School, New York, and has resigned as warden of St. Stephen's College, Annandale. The trustees of the College met in New York last week and discussed a number of names of men who might be placed at the head of the institution. No decision was made and another meeting will be held in July, when an election may take place, it being the purpose to find a man and have him ready to take up the work at the opening of the fall term. The sentiment was freely expressed at the meeting that Warden Cole had done excellent work for the College, placing it upon much higher educational basis than it formerly held. The trustees now seek a man who will combine with Dr. Cole's administrative and teaching ability the power to command funds for increased endowment and larger equipment.

Two of the immense columns for the choir of the Cathedral of St. John the Divine are on the way to New York, and are expected within a few days. Each is in two parts, the lower weighing eighty-five tons and the upper forty tons. It has been found necessary to construct a special truck on which to carry the sections up the hill to the Cathedral site. It is of wood and steel, fifty feet long with tires twenty inches wide. It will be hauled up the grades by a stationary engine.

The Long Island Local Assembly of the Brotherhood of St. Andrew met last Saturday in St. Joseph's Church, Queens. At four in the afternoon there was a conference in which impressions of the recent state convention were told by a number of speakers. A short business session followed and then Evening Prayer was said by the Rev. G. Wharton McMullin. Supper was served in the parish house and in the evening there was a conference on "Present Opportunities for the Church and the Brotherhood" in which the Rev. Thomas J. Lacey, Ph.D., of the Church of the Redeemer, Brooklyn, the Rev. William H. Owen, Jr., of St. Thomas' Church, New York, and others took part.

Calvary Church, Brooklyn, had its first service in the building formerly used by St. Barnabas' Church, last Sunday. The church, which was purchased by Calvary parish at the time the former parish church was sold to the Young Men's Christian Association, has been put in perfect repair and the chancel furniture from the old church placed in it. The rector, the Rev. Dr. Cornelius L. Twing, announces that the parish is not in debt, that the church is free to all, and that it will pay its own way or close up.

The Rev. Harry St. Clair Hathaway has resigned the rectorate of St. Alban's Church, Cleveland, Ohio, and has accepted appointment as assistant to the Rev. James Townsend Russell in St. Thomas' Church, Brooklyn. Mr. Hathaway had been in charge of the Cleveland work for four years. He is a graduate of Kenyon College and Gambier Seminary.

Speaking in St. Paul's Chapel at an anniversary service of the Royal Arcanum, the Rev. Robert Morris Kemp defended the much-maligned New York police force, saying that people do not look for the good in it and that seldom is anything heard but bitter and condemning criticism and complaint. "Of course," he said, "in such a large body of men there may be some who, as St. Paul puts it, are 'overtaken by a fault.' But I tell you these men, day by day, are called to minister to the mangled and the burned, and to witness the agonies and the throes of the maimed unto death by accident, and here they often minister, I know, with the tenderness and compassion of a woman. There may be faults found and published, but there are virtues far outnumbering, visible to those who will be just enough to look."

The Rev. W. Emory Henkell, one of the curates at St. Andrew's Church, Harlem, the Rev. Dr. George R. Van de Water, rector, has accepted the rectorate of St. Paul's Church, San Antonio, Texas. He will also be chaplain of the West Texas Military Academy and minister-in- charge of St. John's Chapel. He closes his New York curacy the first Sunday in September.

The Queens County Clericus has adopted the report of its committee appointed to prepare a series of subjects for papers to be written for discussion at the meetings in the season of 1903-4, beginning with September. The subjects follow: Three essays on Modern Evidences of Christianity; three essays on Christian Ethics Applied to Present Social Movements and Questions in America; two essays on the Church History of the First Four Centuries; one essay on the Protestant Reformation; one essay on the Missionary Attitude of the Church; and one essay on the Constitution and Canons of the General Convention.

Announcement has been made of the clergymen who will have charge of the services this summer at St. Andrew's-by-the-Sea Church, Southampton, Long Island. Southampton is but a summer colony and services are held only in July, August, and September. The first for the season was held last Sunday, the Rev. E. F. Chauncey of St. George's Church, New York, officiating. In July and August the Rev. Dr. W. W. Battershall of St. Peter's Church, Albany, will be in charge, and in September the Rev. D. M. Steele of St. Bartholomew's, New York, will officiate. St. Andrew's-by-the-Sea has a novel building constructed almost entirely of oyster shells, even the furniture being of that material. The stained-glass windows all represent Biblical scenes in which the sea and fishermen are portrayed.

To meet the constant growth of the Sunday School of St. Andrew's Church, Yonkers, the Rev. James E. Freeman, rector, the parish building is to be enlarged for the second or third time. It is a frame building and addition will be made to it by erecting, on the west, several class rooms, divided from the main part of the building by sliding doors. The rectory is also to be enlarged. St. Andrew's Church is in a rapidly growing section at the southern end of Yonkers and is extremely active.

KENSITISM REBUKED IN NEW YORK.

THE first touch of Kensitism in this country has been repulsed so thoroughly and completely by the Bishop of New York that it is not likely to reappear elsewhere.

The Rev. Robert C. Fillingham, vicar of the English parish of Hexton in the Diocese of St. Albans, who has been notorious for his two peculiarities of practically neglecting his own parish and disturbing the peace in other parishes in England, is making a tour around the world, and incidentally interesting himself in the affairs of the Church in different portions of the globe which he honors with his presence. In New York he addressed a letter to Bishop Potter, in which, according to the secular papers, he wrote as follows:

"Rt. Rev. Sir:

"I hope I shall not be credited with undue interference in the affairs of others if I address you on the scandalous and unlawful proceedings at the Church of St. Mary the Virgin, New York.

"I am a beneficed clergyman of the sister Church of England. I have been called upon by my countrymen to take a somewhat prominent part in opposing the ritualistic movement in our Church. Several of my American friends have urged me to do something in the same cause here; so I hope this may be my excuse for addressing you.

"I was present last Sunday morning, June 21, at St. Mary the Virgin. That church is a congregation of the Protestant Episcopal Church—a body which solemnly denies any intention to depart from the Church of England in any essential point of doctrine, discipline, or worship. The whole service was a flagrant defiance of Protestantism. The Church of England was reformed especially to get rid of the Mass; but on Sunday morning what was openly and cynically termed "High Mass" was performed. Vestments were worn, incense was burned, genuflections were made; and all these things are in flagrant defiance of the discipline of the English Church; they are absolutely illegal. And the proceedings culminated in the elevation and adoration of the senseless elements of bread and wine—an act of idolatry which, our Prayer Book says, should be abhorred by all Christian men.

"Sir, the Articles of Religion, adopted by the whole Protestant Episcopal Church in 1801, describe masses as blasphemous fables and dangerous deceits. Yet the rector of St. Mary the Virgin publicly celebrates the high mass which he is pledged to disbelieve.

"I write you therefore, solemnly to urge the exercise of your episcopal authority in the matter of this glaring scandal. Surely you are not merely a Bishop in name; surely you have some power to enforce the laws of the Church; surely the Protestant Episcopal Church in America is not "the kingdom of chance and error." I call upon you, as a ruler of the Protestant Church, to put an end to these scandalous and idolatrous proceedings.

"It has been my lot to protest publicly against idolatry in St. Paul's Cathedral, London, and elsewhere. I hope it may not be my duty, on my return to New York, to protest publicly, with a band of friends, against the idolatry practised by the rector of St. Mary the Virgin. But if nothing is done to excise this plague spot we may

feel it our duty by forcible action to call the attention of the public to this matter.

Very truly yours,

"R. C. Fillingham."

Just what is the vested interest of an English traveller in the internal affairs of the Diocese of New York, and of one of its parishes in particular, does not appear from the correspondence. The reply of Bishop Potter, which was quite to the point, is, according to the press dispatches, as follows:

"Reverend Sir:

"In the public prints of yesterday I find a letter from you addressed to me; and later this letter reached me through the mail.

"You call yourself a clergyman of the Church of England; but I doubt it; for a clergyman is, usually, a gentleman; and aware that he may not print a private letter until its receipt has been acknowledged by the person to whom it is addressed.

"That you are a lunatic is much more likely; for only a lunatic could suppose that the Church in New York is governed by the laws of the Church of England, or that you could compel me, or any incumbent in the Diocese of New York, to enforce, or to obey, the laws of the Church of England.

"The rector of the Church of St. Mary the Virgin possesses my respect and confidence; and though his modes of worship may be as little to my taste as to yours, he is not following them without my privity or knowledge.

"I have advised him, therefore, to apply for a detail of police, and have instructed him, in case you or your followers venture in any way to interrupt or interfere with his services, to direct the police to throw you and your associates into the street. Happily, we have a law in the State of New York which deals summarily and effectually with disturbers of public worship.

"Very truly yours,

"H. C. Potter, *Bishop of New York.*"

The Rev. Mr. Fillingham sent a reply, in which he said:

"Rt. Rev. Sir:

"I am in receipt of your extremely violent and insulting letter of yesterday's date. I suppose so extraordinary a production was never before penned by a professedly Christian minister.

"You are, or affect to be, unaware that open letters are frequently written to public men. You also are, apparently, unaware that the Church of which you are an officer, has declared that she has no intention of differing in anything from the doctrine, discipline, and worship of the Church of England. I suppose you are also unaware of the fact that the ritual of St. Mary the Virgin does differ absolutely from that discipline and worship.

"I will not follow you in your own choice expressions and describe them as 'lunacy,' but it is certainly a singular exhibition of ignorance.

"I note that you condone and are privy to the illegalities and idolatry practised by the rector of St. Mary the Virgin. I also note your threat of physical violence—that you, a minister of the Gospel, advise another minister to 'throw' us into the street; but I can assure you that no threat will affect those who are prepared not only to act but to suffer in the cause of Protestantism.

"Very truly yours,

"R. C. Fillingham."

In newspaper interviews Mr. Fillingham has expressed his satisfaction at the status of the matter and says that he cannot pursue it further now, as he is to sail for England this week. He announces his intention of returning next winter and intimates that he will have a number of friends here who will aid him in an attack on the services to which he objects. He seemingly welcomes the idea of arrest and imprisonment, and should he return as he says, will doubtless be disappointed if unable to stir up a controversy. He explains that he is not one of the Wickliff Preachers, the band that grew out of the work of John Kensit in England, saying that they are paid for their labors while he works entirely at his own cost.

As a parting shot before sailing, Mr. Fillingham is reported to have said:

"I shall make public demonstrations against the high rituals here in this city, Chicago, St. Louis, Milwaukee, and many Western towns. I shall make a special attack against Bishop Grafton of the Fond du Lac Diocese, who is an extremist. I shall, on my next visit, give the parishioners of the Church of St. Mary the Virgin a great shock. It will take the form of a public demonstration there."

There is no rational principle by which a man can die contented but trust in the mercy of God through the merits of Jesus Christ.—*Samuel Johnson.*

The soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being, a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably, but which without God shrinks and shrivels until every vestige of the Divine is gone.—*Henry Drummond.*

THE NAME DISCUSSED IN MONTANA.

The Bishop expressed regret that the matter had ever been broached. He felt that it was not of great importance, and that it was unwise to give much time or thought to the discussion of the advisability of "changing a term in the legal designation of the title of our branch of the Church." Personally he had no love for the present name, and would not vote for it if the question could now arise from the beginning. It was a different matter to change it, and he saw no advantage either in dropping either of the present adjectives, or in inserting the word "Catholic," which latter to the Protestants around us is as much a sectarian term as Protestant Episcopal, Presbyterian, or Methodist. "Can the adoption of the term," he asked, "make us any more Catholic than we are?" He proceeded then to show admirably the inherent Catholicity of the Church, and answered his question in the negative. "What we need," he said, "is that in addition to our Catholic heritage we live a more Catholic life. We must show to the world in a greater degree than we are doing that we are Christ's disciples by doing His work in the world. If we believe that the Church is God's instrumentality for the regeneration of humanity, then we must show our belief by making the Church as efficient for this purpose as possible. Missions must be supported and missionaries must go to all lands. Hospitals must be built, and every means for the relief of suffering, the amelioration of human misery, the education of the ignorant, the ministrations to the body, must go hand in hand with the preaching of the Gospel and the planting of the Kingdom. Withal, there must be greater zeal, wider charity, deeper love, more readiness to recognize good wherever it is found, and a truer appreciation of both the rights and duties of a citizen of the Divine Kingdom. Having a Catholic heritage, showing a Catholic spirit, the name will take care of itself. The divisions of the Body of Christ need to be healed. Christians must in some way be drawn together in fellowship and love, so that the Saviour's prayer for unity may be fulfilled. Then when a name is needed to more fully express the character of Christ's Kingdom on earth it will come without discussion and without seeking. It will not come in my day nor yours; but it will come in the end as surely as Christians are faithful, for the Divine promise cannot fail. With these thoughts I leave the question in your hands to dispose of as you will."

The question was referred to a committee, which returned two reports, that of the majority being signed by the Rev. H. E. Clowes, E. L. Vigean, and R. H. Paxson, and the minority report by the Rev. Messrs. J. J. Bowker and H. G. Wakefield.

The majority report was as follows:

"We, your committee, to which was referred the question, Does or does not this Convocation desire that the name of the Protestant Episcopal Church of the United States of America be changed, recommend that no change in name be made at this time."

The minority report reads:

We, the minority of your committee, appointed to consider the proposed Change of the Name of this Church, submit the following resolutions:

"First—That we believe the present title of our Church to be misleading, inadequate, and redundant, and therefore recommend a change as soon as the state of opinion in the Church will permit.

"Second—That the title adopted be 'The American Church.'"

The minority vote favoring correction first came up for action, and was affirmed by the clergy and negatived by the laity by the following vote: On first part of resolution—ayes, clergy 11, lay 6; noes, clergy 10, lay 9. On second part of resolution—ayes, clergy 11, lay 4; noes, clergy 10, lay 10.

The clergy who upheld the minority report were delighted with the outcome, and regarded it as a splendid result against the majority report, which was framed, as it appears to have been done in other Conventions, for the purpose of puzzling the advocates for a change.

The whole question was fought on the question of "at this time," and more than one who voted against the minority report expressed himself as dissatisfied with the present title, and suggested that it was only a question of educating that portion of the Church which does not yet understand what true Catholicity means, that caused him to delay voting for a change.

It was decidedly the opinion of the Convocation that we should enter upon an aggressive course of education with the view of getting rid of the unfortunate sectarian title, and substituting a name expressive of the Church's Catholic history and position. It was unfortunate for the minority that two delegates from a parish who were prepared to assist them were prevented, one by sickness at the time of the vote, and another by a call to return home. Another feature of the vote against the minority report was (1) the Anaconda vote, three lay delegates voting against change, and (2) the necessity for continually correcting misstatements of one of the delegates from that field.

A striking feature of the whole question was the fair stand taken by the Bishop who, while he strongly stated his position on the Sunday evening, and voted squarely against the minority, never again uttered a word, but gave every opportunity for the delegates to express their opinions and votes as freely as he was able to do himself.

ORDINATION OF AN INDIAN CHIEF.

THE Oneida Reservation in the Diocese of Fond du Lac, Wisconsin, was the scene of a unique service which drew a large number of friends of missions from adjacent points to the Indian Reservation, on the festival of St. John Baptist,

HOBART (INDIAN) CHURCH, ONEIDA, WIS.

June 24th. The occasion was the ordination to the priesthood of the Rev. Cornelius Hill, at the age of 69 years. Mr. Hill, by his Indian name of Onon-gwat-go, is hereditary chief of the Oneida tribe, and is the last of the chiefs since the honorable office, whose beginning is lost in ancient tradition, came to an end with the dissolution of the tribal relation, the assignment of lands in severalty, and the admission of the Indians to citizenship of the United States.

Mr. Hill has been a power for good in the civilization and uplifting of his people. His parents were among those of the tribe born in New York State, who were removed to the Oneida Reservation in Wisconsin in the twenties. For many years he has been the spokesman and guide of his race, and when the removal of the tribe to the Indian Territory or the far West has, more than once, been mooted, he has steadily refused to countenance the plan, and has led the tribe to refuse consent to any treaties looking to that end. His constant reply has been that the white man does not give the Indian time to become civilized, and that if the Indian will only be allowed to remain in patience, the tribe will become, as finally they have become, civilized and useful citizens of the American Republic.

The tribe itself, contrary to general belief, increases numerically, numbering now some 2,000 persons where a generation ago there were only 1,000. The Reservation occupies 12 by 8 miles, and is about 25 miles west from Green Bay. In appearance it resembles an English village more than an American community. The substantial stone church, large enough to hold many a city congregation, surmounts a hill, with the tower rising toward the blue expanse overhead. Opposite is the mission house, on one side the sisters' house, next the mission hospital, nearby the mission creamery, instituted by the present missionary, the Rev. F. W. Merrill, and the establishment of which has been a large success. In the silent churchyard close by is the cross-surmounted grave of the Rev. S. S. Burleson, a former missionary to the Oneidas, as well as the bodies of many of those to whom he ministered. The head-stones mark the graves of many Indians who gave their lives to the Republic during the Civil War, and record the simple statement of the regiment and company, with the date of death, as in the instances of the fallen among the whites.

REV. CORNELIUS HILL.

On the Ordination day a special train from Green Bay brought two hundred or more interested spectators from various parts of the Diocese, including more than one hundred from Green Bay itself, with the Bishop and and a number of the clergy of the Diocese. As the train drew up to the station at Oneida, it was greeted by the Oneida brass band of Indians, which played a salute, as invariably it does on the occasion of the visitation of the Bishop. Vehicles of all

THE CONGREGATION, INDIAN MISSION, ONEIDA, WIS.

descriptions, owned by the Indians, were hospitably placed at the service of the visitors to take them to the mission grounds. These vehicles were in many instances drawn by horses that would have been a delight to a connoisseur, testifying that the Indian has not lost his appreciation of the excellent in horse flesh.

The Ordination service began soon after the white visitors had reached the church. The latter is built to accommodate probably 900 persons in its seating capacity, and not only was this completely filled, but chairs were placed wherever the opportunity made it possible, and there were also many standing. Except for the 200 visitors mentioned, the audience was made up entirely of Indians, men, women, and children, including the babies, who cooed and cried through the service, showing themselves perfectly at home within the sacred precincts, and not in any sense interrupting the service, though at times the cries from many parts of the church were almost sufficient to drawn the voices from the chancel. It did not seem incongruous; one felt rather a sense of the fitness of things, as showing the ideal mingling of domestic life with the life of the Church. This was evident, too, in the fact that strong men among the Indians, in large numbers, were gathered as members of the congregation, eight or ten of them serving as ushers as tactfully as though they were serving in a Fifth Avenue church. The respect to the elder members of

INDIAN MISSION BUILDINGS, ONEIDA, WIS.

the tribe, as, sometimes weak and wrinkled from age, they entered and sought place in the church, was often conspicuous.

The line which entered the church at the processional included the vested choir of Indian men and boys, singing in English "The Church's One Foundation," while the clergy, and the Bishop of the Diocese, preceded by his staff-bearer and attended by the Rev. Henry B. Smith, vicar of St. Michael's, Fond du Lac, and himself a Cherokee Indian, who served as deacon, and the Rev. H. A. Minguy, a French priest who acts as missionary to the Old Catholics, and who served as subdeacon. Surely the procession itself testified at least to one form of Catholicity adhering to the Church, in the diversity of the races, nations, and characteristics represented.

The sermon was delivered by the Rev. William B. Thorn, and was interpreted in the Oneida language, sentence by sentence, by Mr. Joel B. Archiquette. This office of interpreter was formerly filled by Mr. Hill, the candidate then before the Bishop for ordination.

He was presented to the Bishop by Archdeacon Gardner. After the Litany, the Indians rendered in their native tongue

THE ONEIDA CHOIR.

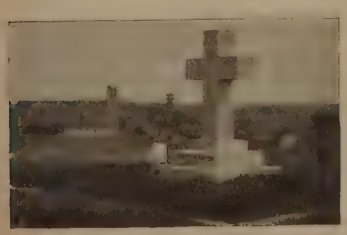
a chant said to have been translated by Eleazer Williams—the "Lazarre" of fiction and an early missionary to the tribe—the words of which in their peculiar formation, as printed in the order of service, are as follows:

"Rawenniio renteron ne raononsatokentike; Kati wahonni Onwentsiakwekon; nisa n'onkwe, oksahtikenhak.

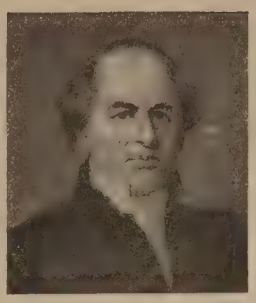
Tsit karakwinekens entewatasawen; tsi iatewatshonthos ok-ne sakarakwa ienkaniharake enkowanenhake ne aksenna; tsi ienakeronnion ne iah teiakorihwiioston.

Nok akwekon tsi ok nonwe enion ksennaienheke; nok tenionkenonweratonheke, Aseken, enkowanenhake ne aksenna; rononrhake ne iah tehotiriwiioston, raton ne Rawenniio."

In the Oneida tongue were also rendered a hymn after the ordination, the *Gloria in Excelsis,* and the solemn *Te Deum* with which the service closed. Especially pathetic was the weird music of the *Gloria in Excelsis,* which, as in the other instances, is, in its language, the translation of Eleazer Williams, but the joyous music of which is unknown and seems strikingly to intermingle the old Indian music with the Anglo-Saxon harmonies. This was rendered by the voices unaccompanied by the organ, and was weird and touching in its effect. The *Te Deum* was chanted, sentence by sentence, by Mr. Hill alone, each sentence being followed by a three-fold Alleluia by the Indian chorus. In each of these Indian choruses, and indeed in many of the English hymns as well, a considerable portion of the congregation joined, while the Communion Service, which was Cruickshank's in E flat, was rendered by the native choir with an excellence and precision that would rival that of many city choirs which might have attempted the same music. The only assistance given from outside was at the organ, at which Miss Merrill,



BURLESON MONUMENT.



REV. ELEAZER WILLIAMS,
The First Missionary to the Oneidas, 1822-1830.

REV. F. W. MERRILL,
The Present Missionary.

daughter of the missionary, presided, and in the solo parts of the *Agnus Dei,* which were rendered by a lady visitor from Christ Church, Green Bay.

After the service, the members of the tribe filed in orderly sequence past the Bishop, whose seat had been removed to the nave, and who shook hands separately and greeted with a smile and a word each of the Indians who had the pleasure of standing before him. The dignity and courtesy of each of these was a marked characteristic, and bore testimony to the veneration of the Indian people. Through the afternoon the holiday for the Indians continued, the band rendering music opposite the church, and the Indians enjoying themselves in the quiet ways characteristic of their race, while the missionary and his family were at home to the visitors.

Next morning, for the first time, the Holy Eucharist was celebrated wholly in the Oneida language by Mr. Hill, the service having been translated throughout by him. It was an occasion of great interest to his fellow tribesmen and to the few white people who were able to be present. One felt that here, indeed, was the evidence of the triumph of Christian missions and of the Church. One wished that those foolish people who deride missions, and especially those exceptionally narrow ones who would cut the Diocese of Fond du Lac off from participation in the missionary bounty of the Church, might see here exhibited the fruit of missions as carried on in the Church. What the United States army was unable to secure, the Church has done. From savages, the people have been changed into a self-respecting, prosperous, and as well behaved a farming community as the world can find anywhere. There is also a small Roman mission on the Reservation; but two-thirds of all the tribe are under the jurisdiction of the Church. Without perhaps evincing as many marks of culture as, for instance, the Cherokee tribe has shown, the Oneidas present an appearance of intelligence and are proving good citizens. Their allotment of land in severalty, upon which they live, is qualified by the wise provision that for 25 years after the enactment the lands may neither be leased or sold, and about half this period is yet to elapse.

ONEIDA HOSPITAL.

One could only wish that the sustaining friends of missions, in the East, might be brought more closely into touch with such a tangible evidence of the value of their work as is shown in the Oneida Mission. What, for instance, would be the effect of taking the Oneida vested choir to the Missionary Council, to render at its opening service the service they rendered at this Ordination in Oneida? This, which might be termed a missionary clinic, would preach a far more eloquent sermon to the large congregation that will there be gathered, than could be preached by the most renowned Bishop or presbyter in any of our Dioceses. Is it altogether impracticable?

THE WASHINGTON MEMORIAL CHAPEL AT VALLEY FORGE, PA.

THE daily press of the East has been discussing the absurd claim of the Baptists that Washington was immersed while at Valley Forge. The discussion was started by the refusal of Washington Camp, No. 150, P. O. S. of A. to allow the Rev. W. Herbert Burk to use its hall for services. The first service of the mission had been held there on the Fifth Sunday after Easter, May 17. On the following Saturday the Rev. Mr. Burk was notified that he could not use the hall for services of the Episcopal Church. As that was the only available place in Valley Forge, he was compelled to continue his work in Port Kennedy, two miles away, at the other end of the entrenchments. Here he has been cordially received, and the results of the work have been very gratifying. No reason for the action of the Camp was given in the letter sent to Mr. Burk, but through the newspapers, which promptly took up the question, two reasons were assigned. The first was that Washington was a Baptist, having been immersed while at Valley Forge. A number of the members of the Camp are Baptists and the hall was used for the establishment of the Baptist mission in Valley Forge. The second reason given was that the members of the Camp understood that Archbishop Ryan of the Church of Rome was to lay the corner stone of the chapel. The Valley Forge Association had invited him to preside at the memorial service on the morning of June 19, when the 125th anniversary of the Evacuation of Valley Forge was to be celebrated. At noon the corner stone of the Washington Memorial Chapel was to be laid by Bishop Whitaker. A member of the order has told Mr. Burk that he might now use the hall, but another removal has been deemed inexpedient, especially as an effort will be made to have the chapel ready for use in the fall. The friends of the mission hope that Mr. Burk's efforts will be sustained and that the appeal for funds with which to erect the chapel will receive such a generous response on the part of all patriotic Church people that the building operations may be rapidly carried on to completion. Mr. Ewing L. Miller, Treasurer of the Diocese of Pennsylvania, will receive contributions for this work. His address is the Church House, Philadelphia.

The corner stone of the Washington Memorial Chapel at Valley Forge, Pa., was laid with imposing ceremony on Friday, June 19, by Bishop Whitaker, as briefly stated last week in the diocesan columns. An abstract of the Rev. Dr. Stevens' address was printed in the same issue. The Valley Forge Association, which had charge of the exercises marking the 125th anniversary of the Evacuation of Valley Forge by the Colonial Army, granted the request of the Rev. W. Herbert Burk that the corner stone laying should be a part of the national celebration of the day. Mrs. S. S. Zulich offered the use of "Woodfield," her fine residence and beautiful grounds, for the headquarters of the Washington Chapel Auxiliary, and there the clergy and choristers vested for the service. Promptly at noon, as the battery on Mount Joy fired a salute, the Rev. H. M. G. Huff, Secretary of the Diocese and master of ceremonies, formed the long line, consisting of more than a hundred choristers, a military band of thirty pieces, about thirty clergymen, the vestry of All Saints' Church, Norristown, and officials of the Convocation and Diocese. The processional hymn was "The Church's one foundation," sung on the way to the chapel site. Thousands of people enjoyed the beautiful and novel sight. The deed for the property was presented by Col. I. Heston Todd and was accepted by the Bishop in the name of the Trustees, of the Convocation of Norristown, of the Diocese, of the neighboring Dioceses, and of all lovers of liberty throughout the United States. The Rev. Isaac Gibson read the Psalm, and the Rev. Mr. Burk, minister in charge, read the list of articles placed in the box. The corner stone was the gift of the Rt. Rev. Alexander Mackay-Smith, D.D., Bishop Coadjutor of the Diocese. It bears the two dates, June 19, 1778-June 19, 1903, and a consecration cross. In laying the stone the Bishop used this special form:

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"I lay the corner-stone of an edifice to be here erected by the name of the Washington Memorial Chapel, to be devoted to the service of Almighty God, agreeably to the principles of the Protestant Episcopal Church in the United States of America, in its doctrine, ministry, liturgy, rites and usages; and in memory of George Washington, communicant and lay reader of this Church, and the patriot Churchmen and Churchwomen, who served their God and country in the struggle for Liberty.

"Other foundation can no man lay than that which is laid, even Jesus Christ; who is God over all, blessed for evermore; and in whom we have redemption through His blood, even the forgiveness of sins. Amen."

The choirs taking part in the service were those of All Saints' and St. John's, Norristown; St. Michael's, Birdsboro; St. Paul's Memorial, Upper Providence; and St. Peter's, Phoenixville. The choirmaster was Mr. Harry E. Kratz, leader of the All Saints' choir.

A luncheon was served at "Woodfield" by members of the Washington Chapel Auxiliary, in the name of which the invitations had been issued. The Auxiliary consists of delegates from those parishes in which there is an interest in the early history of the Church in this land. Its members will now devote their energies to raising the funds with which to complete the chapel, and the success of the corner stone laying will encourage them on the accomplishment of their task. They feel sure that many throughout the Church will aid in this patriotic undertaking.

A service not on the official programme of the Evacuation Day exercises was that which marked the raising of a flag in front of the chapel site. It was conducted by the Rev. W. Herbert Burk, assisted by the choirs of All Saints' and St. Paul's Memorial, the only ones on the ground. The flag was given by All Saints' Sunday School, Norristown, in memory of Betsy Ross, the Churchwoman who made the first flag of our country.

METHODS OF EDUCATION.

CONCERNING methods of education, as concerning taste, we might exclaim, *Non disputandum!* Experience is the real educator, and some of the best results seem to be attained with little method or with no method at all. There have been clear-headed men and bright-minded women who never went to school. Strength, both of body and mind, comes from exercise. Skill to do comes from doing. This is not to deny that there is advantage in wise direction by experienced teachers. One who does well without such help will do better with it.

The mistake is in attributing too much to method, in magnifying the mere mechanics of education, and failing to perceive that, after all, the main thing is action. That which Demosthenes prescribed for the making of the orator is the chief factor in the making of the man, "action, action, action." The teacher who trains his pupils to work hard and play hard, will secure good results, even if he does not lay much stress upon methods. He will accomplish far more than one who is chiefly concerned about unimportant details and high sounding theories.

This tendency to reduce education to a formal system, to depend upon methods and rules which leave scarcely any scope for individuality of teachers and students, is the bane of our normal school training, and pervades the spirit of our public schools. Everything must be done in a certain prescribed way; the lines are all laid down; the mill must shape everything by the pattern supplied; the efficiency of the teacher is measured by the exactitude with which he carries out the mechanics of the system.

Moreover, this devotion to arbitrary methods leads to complications, innovations, and fads which hamper the teacher, hinder the pupil, and exasperate the tax-payer. Our public school system has developed from the wise simplicity of the early day, into an enormous and intricate forcing machine. The children are often crowded into unhealthy rooms, confused by the multiplicity and variety of the tasks, stimulated to dangerous application, and either break down entirely or finish their course with only a vague idea of what they have been trying to do.

Training in character and intelligence, as the basis of good citizenship, is the justification of the public school, maintained at the expense of the public. Is this being accomplished? We think it is not, in the degree which the tax-payer has a right to demand. In the attempt to accomplish the impossible, our schools for the most part neglect the practical. There is so much exploiting of theories and experimenting with methods, that there is little room for the exercise of the legitimate functions of public instruction. Courses of study are contrived with a view to include a little of everything, and not much of real value about anything which is of importance to the average citizen. Instead of providing that every child shall learn to read and write and spell and speak correctly, and be prepared for the ordinary duties and business of life, our educational theorists are contriving methods and constructing systems which mostly

[*Continued on Page* 352.]

Helps on the Sunday School Lessons.

Joint Diocesan Series.

Subject—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E LOFSTROM.

THE CONQUEST OF CANAAN.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: Review. Text: Gen. xvii. 8. Scripture: Joshua xi. 15-23.

THIS lesson is something more than a lesson in Geography, although it is that first of all as it reviews the Conquest of Canaan by Joshua.

The text gives us a starting point back on the day that the covenant was made between Jehovah and Abraham. A definite promise was there made of the reward that should come to obedience and now after the long years of history which intervene, we have the promise fulfilled and the land delivered over to the Children of Israel, the seed of Abraham.

Although they thus received the promised inheritance, it had to be taken possession of and held. The lesson relates how Joshua took possession. The whole land of Canaan was pretty well covered by the marches which were made by his army, but we must not understand that Joshua secured actual possession of it all. His march of conquest proclaimed him in possession by right, but the actual taking up of the land was a long subsequent process which brought many difficulties.

Taking things in their order, we have already studied the beginnings of Joshua's conquest. From the camp at Gilgal, it seems that here was a permanent camp from which all the expeditions were made (v. 10; ix. 6; x. 43), Joshua had taken Jericho and Ai as we have seen. All the kings of Canaan unite against Joshua, but the Gibeonites make a league with him. Five kings come against Gibeon, and Joshua goes to the rescue of his new allies, and there is fought one of the most important battles of all time. A glance at the map—and this lesson must be studied with a map, draw one for the class if necessary, but have a map of some kind—will show you that Jericho, Ai, and Gibeon gave a strong foothold in the center of the high ridge which runs through this narrow strip of country of which we are studying. From this base, which broke in two the strength of the native kings, Joshua worked first south and then north. To the south he took cities both in the mountains and in the plain to the south and west of them. A study of chapter x. with a map will show that the southern half of Canaan was well overrun from Bethel to Hormah.

The campaign in the north was likewise directed against a league of kings who united against Joshua, and a great and decisive victory was won over them at Merom, north of the Sea of Galilee, and afterwards the capital, Hazor (xi. 10), was taken and burned. Thus every part of the country was covered. Altogether Joshua met and defeated thirty-one kings (xii. 24). This was not done in one campaign and it was not until after seven years of fighting that the division was made which divided the land among the tribes. This appears from the age of Caleb (xiv. 10), who declares that it is 45 years since the promise made to Moses. As 38 years of wandering in the wilderness intervened, a period of seven years is left for the campaigns of Joshua (xi. 18).

That after all the country had been overrun by Joshua there were large tracts unsubdued must not be forgotten (xiii. 1), and even those places which had been once subdued were not permanently disabled, for when the different tribes came to settle upon their lots, they had to fight hard for them (Judges i.). But Joshua had taken possession in the name of the Lord and he had so overrun the country that his conquest was acknowledged. God had fulfilled His promise and given the land to the Seed of Abraham. But God's gifts are never given in such a way that nothing is left to be done by those who receive them. Even the sunshine and the rain, perhaps the freest of all His gifts only bring the fruit and the grain to perfection as man coöperates with God by obeying the conditions or laws upon which these gifts become useful. So it is no objection to the fulfilment of the promise that the Children of Israel had to fight to get final possession. Joshua again and again can declare that "not one thing hath failed" of all the good things which the Lord had spoken (xxiii. 14; xxi. 45).

The conquest of the land of Canaan under Joshua is typical of the final triumph of the Church under Jesus the Captain of our salvation. The Canaanites are typical of the world forces which must be contended against and overcome before we can come into the actual possession of our heritage, but just as circumcision stood as a witness to every Hebrew that God would surely keep His part of the Covenant and bring them into the promised land, so Baptism assures us that we are members of the Kingdom of Christ and have a right to go in and possess the heavenly land. But the actual possession comes to us as it did to them only as the reward of active warfare.

You will notice in the text that the land is promised to Abraham and his seed *forever*, but as it was a covenant there were conditions to be fulfilled to make it effective. God on His part could not fail, but the Children of Israel by failing to fulfil their part, that of obedience, forfeited their inheritance. So it came to pass that like the other Messianic promises they could only be fulfilled in the Person who, of this same seed of Abraham, should render a perfect obedience and also establish an everlasting line who should inherit the everlasting Kingdom. We belong to that spiritual Israel, because we belong to the Body of Jesus Christ, and in Him we have beeen circumcised and obedient to the law of the Covenant, so that also in Him we may expect to inherit the promise.

There was, finally, a reason for the division of the land among the tribes, which followed upon this conquest by Joshua. By that means the tribes were kept separate, as they could not have been had they settled down to dwell together in the land. Tribal relations belong to a nomadic condition and would hardly persist for long under ordinary conditions, but in this way it was providentially provided that the tribes should be kept distinct until, of the tribe of Judah should come forth the Messiah who was also the Saviour of the world.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ARKANSAS AND ITS COLORED WORK.

To the Editor of The Living Church:

I HAVE this day read in your issue of the 20th inst., the article entitled "The Diocese of Arkansas and the Colored People," and as a Southern woman, I endorse every word of it; but at the same time I want Mr. George B. Johnson to know that the Council that passed the canon referred to, was composed principally of Northern men. Last year at the Council they tried to pass the same canon, but two strong Southern men, the Rev. J. J. Vaulx and Rev. Breck Ramsey, kept it from being passed. Since that time these two clergymen have gone from the Diocese. There was good work being done in Little Rock among the negroes up to the time of Bishop Pierce's death, and a negro clergyman in the Council assisted in electing Bishop Brown.

Shortly after Bishop Brown came into this Diocese I heard him say he did not believe in negro preachers in the Church; he thought white men should preach to the negro. How does that sound, coming from a Northern man? . . . .

Very respectfully,

Mrs. W. B. Welch.

Fayetteville, Ark., June 20, 1903.

To the Editor of The Living Church:

MY VERY good friend, the Rev. George B. Johnson, in your issue of June 20th, directs attention to one of the most important matters which concerns the American Church—the work among the colored people. In theory, I entirely agree with him in what he so well says with respect to the harmfulness as well as the needlessness of colored convocations as indicated in the Arkansas canon. We could but earnestly wish that the temper of the general Church was of such a nature as to forbid such diocesan convocations. But as a matter of fact when the colored clergy and laity memorialized the General Convention in New York City in 1889, requesting an expression of its opinion in the premises we were told in so many words that we would have to fight it out in the various Dioceses, as authority in the

matter had been relegated to the several diocesan conventions.

The Rev. Mr. Johnson refers to the repeated consideration of this question by the Conference of Workers Among Colored People and accuses us of having repeatedly urged upon the Church the appointment of colored Bishops. While what he says is substantially correct, it is, nevertheless, misleading to many who have not closely followed this subject. As a matter of principle and deliberate choice, the colored clergy, hardly without an exception, are opposed to anything like a color line policy in the Church. But we have, sadly and painfully, been led to realize that we can only hope to secure in the Episcopal Church that which our Southern white friends will yield.

Whatever one may think on the subject, it ought to be clear to all that the Southern white people are not going to manifest much enthusiasm in extending the Church among the colored people as long as colored clergymen and colored laity are received into diocesan conventions on the same terms as the white clergy and laity.

It ought to be equally clear that self-respecting colored people will stay out of the Episcopal Church if they must enter on the terms indicated in the Arkansas "Jim-crow" legislation.

In view of such a situation, the colored clergy, for the most part, are practically united on some sort of a tentative arrangement, whereby the entire work of Negro evangelization may be placed into the hands of the general Church, and the South be divided into three or four Missionary Jurisdictions, under the General Convention. The plan is for a Missionary Bishop in each. The word *colored,* is not necessarily used, but it is understood that these Bishops should come from the Afro-American clergy. Any clergyman having a seat in the convocation of the jurisdiction, whether colored or white, would be ineligible to a seat in a diocesan convention.

This, then, is the extent of the "desire for colored Bishops." Some of us feel, environed by our colored brethren of other names, that if our colored clergy and laity cannot get the experience and develop their powers in the routine work of a diocesan convention, in the preaching of sermons, serving on boards and committees, in the organizations of the Church as now constituted, that such Missionary Jurisdictions, under the General Convention, will not only furnish the opportunity for such, but will also prove the means of making our own people more aggressive and enthusiastic in bringing in the race into an organization wherein they may find a field for Christian activity, and dignified service for the Master.

Baltimore, June 22, 1903. George F. Bragg, Jr.

THE CATHOLIC CHURCH.

To the Editor of The Living Church:

THE One Holy Catholic Church is a sublime thought, not human, but Divine. It is all-embracing. It was not conceived in a human brain, but is the mind of God respecting the human race, that all should constitute one spiritual family. It means universal empire. Man has attempted such a conception, but has failed.

When Jesus Christ ended the Jewish or National Church, and founded the Catholic or universal Church, it was His intention that it should ever remain one and indivisible, but the sin of man frustrated this Divine plan. A divided Church was brought about through arrogance, impurity, and vice. The Divine idea for the time being was defeated, and our blessed Lord's prayer who saw the coming schism, was, that it might be healed, and that it might be one again, that the world might believe that the Father had sent Him.

To-day there are many branches of the Catholic Church.

There is no body which can truly say, this is the Catholic Church absolutely. We can say we hold the Catholic Faith, and have the Apostolic Ministry; but we as a body can be utterly destroyed, and yet the Catholic Church would not be destroyed.

The Holy Roman Church has the presumption to say, that she, a branch, is the whole body, the indivisible Church; and she is logical in her position.

It matters not though her converts were Bishops or priests in any branch of the Church, she does not admit such to be true, but from the greatest to the least, if they come to her, they must submit to her and be prepared for Confirmation; a position truly logical, but almost blasphemous in its assumption.

While it is very unfortunate that the name "Protestant Episcopal" was ever attached to us, and no doubt it ought to be immediately dropped from the title page of our Prayer Book, still in taking another name, we do not want this branch of the Church to stultify itself and assume a presumptuous name. Let us make no blunder, but be honest with facts. If it be the mind of the majority let us call ourselves "The American Branch of the Catholic Church in the United States."

But what is far better, being as we surely are by legal right, The American Church, or The Church of America, through our heritage and early connection with the English Church, let us be known by that name. I firmly believe that this will yet be the name of this branch of the One Holy Catholic Church.

We may call ourselves what we like, but that does not make us what we call ourselves, unless we tell the truth. A branch of a tree is not the tree, but only a part of the tree. You can cut off a branch and the tree still lives, so of the Church. You may destroy any of the branches, the Roman, or English, or American, or the Greek, and still you have not destroyed the Church.

Let us, Mr. Editor, look at this subject as Christians and not as bigots, or fanatics.

Let us preach and teach Jesus Christ and Him crucified, and in God's good time, through the power of the Holy Ghost, all the branches shall again be united, and we shall yet have that which God desires and which God intended, namely, The One Holy Catholic Church. James Slidell.

St. John's Rectory, Milwaukee, June 24, 1903.

WHY DELAY THE NAME REFORM?

To the Editor of The Living Church:

WILL some one of the Bishops, priests, or laymen who are so vigorously opposing the correction of our official title, kindly explain to a long-suffering Church public when, in their superior (?) judgment, the time for such change will arrive? "Inexpedient" is an awe-inspiring word, but it furnishes no hope to illuminate the impenetrable darkness ahead of us. In the near or remote future we are told that the Day of Judgment is coming; will that be time enough for them? Why not bring it about a few years earlier, so that the people of this great Republic may, before the end of all things, cease wondering as to our foolishness (to call it nothing worse) in having Protestant on our door-plate and Catholic in our Creeds? And if certain of our brethren are so fond of that P. before Episcopal, let them make it Procrastinating. It would be a change, would certainly mean more than the present title, and save many a weary explanation as to the Catholicity of the Church.

Who are the "Romanizers" now? Surely it is more respectable to pay "Peter's Pence," than to clasp the enemy's hand in the dark and stab one's friends of the household of faith. If Rome is the Catholic Church, by all means let us go to her; if we are a part of it, in the name of common sense, why not say so *at once,* and let the world know it? Procrastinating Episcopal Church! Verily the Title fits!

Johnstown, N. Y., June 22, 1903. J. C. Haring.

IS THERE A SECRET PROPAGANDA OF PROTESTANTISM?

To the Editor of The Living Church:

RECENTLY there have come to me, gratuitously and anonymously, two treatises on the "proposed change of name." The one is a reprinted extract from an address by Bishop Whitaker, and the other a "Significant Editorial" from the "New York *Sun.*" Both articles oppose the change of name. The above fact raises the question: Is there a secret propaganda at work to make sentiment against a correction in the official title of our Church? If so, it might be suggested that the Low Church pot should no longer call the High Church kettle black. For a long time the faithful have been duly warned against the High Church "secret emissaries from Rome." Wherein is a Low Church *secret* emissary from Protestantism any better?

The discussion concerning the change of name has made Churchmen better acquainted with each other and with the Church. Among the helpful things that are being said there are, however, two propositions which neither help the cause of their advocates nor do they contribute to the solution of the problem now before the Church. First: Those who oppose the so-called "Catholic movement" often attempt to make the question of the change of name seem to be a party issue. To do so is to quarrel with present facts, for men of all types of Churchmanship are on both sides of the question. Second: The charge that "the Catholic movement leads inevitably to the Roman Church" is of itself a frank admission of inadequate familiarity

with the principles involved. That movement does not intend (as a prominent Southern Churchman is reported to have said) to "haul down the Protestant flag and run up a new standard." What it really does seek to do is to "haul down" the *new* "Protestant flag" and replace the old standard of the Christian Church. It simply seeks full restoration of that which *was* before Rome added to and Protestantism subtracted from the faith and practice of the Church Catholic.

The fact that there may be ritualistic faddists, proves nothing against Catholic principles, any more than the doctrinal liberalist of Protestantism proves anything against orthodox truth. A counterfeit Catholic and an heretical Evangelical only prove that there is actual merit in Catholic and Evangelical truth. As between the extreme ritualist, who may perhaps take unlawful liberties in matters of ceremonial practice, and the modern Protestant liberalist (either in or out of our communion) who takes unlawful liberties in matters of the faith, the world may safely choose the former—as it seems to be doing. Because ceremonial (high or low) is *not* necessary to salvation, hence to err is *not* necessarily to sin. But a true faith *is* necessary to salvation—hence to err *is* to sin.

Even were it proven (which it is not) that eucharistic vestments, candles, incense, and genuflections are harmful, it must still be admitted that they are less harmful than is false doctrine as to the Incarnation, Atonement, Resurrection, and the Sacraments Christ hath ordained. If, therefore, modern Protestantism in the Church of God is offended at the "mote" of ceremonial, which is least essential, it should first pluck out its "beam" of laxity and vagueness—not to say heresy—as to doctrines which so vitally affect the soul and for the defense of which the true Catholic stands before it would seem to be justified in its attacks upon the "Catholic movement."

Calm and friendly counsel may determine that it is not now either safe or wise to correct the official title of our Church. But that does not in the least affect the greater principles involved in the reformation that is now going on in the Church. The so-called Reformation of the sixteenth century was founded chiefly upon negation. The Reformation of to-day is based upon affirmation.—"I believe." The ancient reformers sought to "prove all things," but they failed to "hold fast" much that was "good." Let the reformers of to-day seek not only to "hold fast" all that they have that is good, but let them also be willing to "prove," *i.e.*, investigate, much that is good (though briefly forgotten) in the primitive faith and practice of the Church Catholic.

J. A. Schaad.

Lansing, Mich, June 24, 1903.

THE EMERSONIAN CULT.

To the Editor of The Living Church:

WILL you permit me space in your columns to qualify certain statements of mine in regard to Emerson, made through your periodical some two weeks ago?

The remarks were penned rather hastily in reply to a criticism of the Emersonian cult, made by Mr. Erving Winslow. When I wrote I was not aware of the extreme adulation accorded to the name of Emerson during the recent centennial celebration—for this knowledge I am indebted, since, to explanations from Mr. Winslow, your excellent editorial in the subject which appeared in the same issue as my "Defense," and to a sermon by Father Van Allen of the Church of the Advent, Boston.

Such proceedings as have been chronicled are simply impious. Notwithstanding the excellence in many ways of the Emersonian, or more properly, the Transcendental philosophy we as Christians cannot be blind to the fact that he denied the doctrine of the Incarnation, which is the foundation of our Church. Mr. Winslow thinks that in making my "Defense" I have so spoken as perhaps to lead others to think I condone this error. To do this would be to be a traitor to my Faith; that such position would be impossible for me, I think those who read my reply to Dr. Savage's attack on the Incarnation in the *Tribune* of last December, fully comprehend.

But since I publicly attacked the arguments of my friend, I herewith, as publicly, withdraw such statements as seem possible of misconstruction, and declare myself to be only on the side of the Church and the Master. To the philosophy of Emerson I owed much help and comfort when, some years ago, by the treachery of one who was of the household of Faith, my belief in the Church and, indeed, in any religion, was sadly shaken. It is only by the example and helpful words of Mr. Winslow that I have regained that Faith, and have been enabled to enter into a sense of fuller realization of the comforting power of the Master.

Were there more who lived the law of Christ as thoroughly as does Erving Winslow, the unity of the Church, for which we pray, would be the sooner accomplished. In close, true friendship, as in deeper emotion, there should be no sense of separation, but a unity of sympathy, a self-elimination, a being all in all, a submission of will, and a willingness to acknowledge faults, be they of impulse or action, when the need shall arise. The fact that such a friendship exists between Mr. Winslow and myself would be sufficient cause for me to endeavor to make amends, were there no other reason, though there is a very grave one—the possibility that I may have seemed to act the part of a traitor to the Church. Let me say plainly, once for all, in no sense would I seem to be that. Signed with the Cross in Baptism, I but hope to fight manfully under His banner to my life's end.

Luisita Scudder Blanchard.

Brooklyn, N. Y., June 25, 1903.

ROMAN FACILITIES AS TO CONTROVERSIAL QUESTIONS, AND A GENEROUS OFFER.

To the Editor of The Living Church:

MY ATTENTION was recently called to an article by the Rt. Rev. Bishop Grafton in your edition of May 23rd, which presents many points concerning which controversy might be raised. I do not, however, write with the intention of inflicting a controversy on you; I simply wish to make a correction on a point of fact on which I can give authoritative information.

On p. 124 I find this statement: "These (Anglican) clergy are brought up, not like Roman priests, whose unrestricted access to books in their Seminaries is forbidden and who are taught that it is a sin to doubt."

I have no doubt that Bishop Grafton will be glad in the interests of truth to discover that he has been misinformed on this point. It may be that in some institutions restrictions are placed on the general use of the library in order to prevent desultory reading, but nowhere amongst us is any effort made to keep students from acquiring knowledge of the full strength of an opponent's position. On the contrary, knowing as we do the shifting nature of the attack on Catholic truth, we are most anxious that our students should know the very latest and strongest statements of opposing positions.

In this Seminary we have a library of about 24,000 volumes, mainly on matters bearing on theology and philosophy. The students have unrestricted access to it, and no limitation is placed on them in their use of books whether in the library or elsewhere, excepting the law of Christian modesty. Protestant works of all kinds are very well represented. There is a very interesting collection of works of controversy, popular and learned, against the Church. The Anglican position is especially represented in the sections of History and Patrology. We have a very good collection in Patrology, and the English editions have been in almost every instance, edited and annotated by Anglican divines.

We have absolute confidence in the truth and security of our position. Our students are indeed taught that real doubt of Catholic verity is a sin, and based on sin; it is a sin to doubt—but it is a duty to enquire and investigate. I do not see how any upholder of Christian faith and authoritative teaching can hold any other position. But the very certainty of faith, which rejects doubt, welcomes enquiry.

It is therefore in the most friendly spirit that I wish to make a proposition to you. I would like to receive from you or some of your readers a list of the books which contain the very best statement of the Anglican position. I shall have it posted for the information of the students, and the Librarian can make use of it if necessary to make additions to our collection of works bearing on this question.

I have not much faith in mere controversy as a means of getting at the truth. There is danger lest one argue for the sake of winning, and not for the sake of the truth. A clear mutual understanding of facts and principles involved is a necessary preliminary for a satisfactory examination of any disputed point. It is a scientific method, and it is a Christian method. If we all used it more, there would be less difficulty in realizing our dear Lord's earnest prayer for unity, made on the very eve of His suffering for us.

Yours sincerely in Christ,

St. Joseph's Seminary, Francis P. Duffy,
Yonkers, N. Y., June 26, 1903. *Priest.*

FASTING COMMUNION.

To the Editor of The Living Church:

MY COPY of your paper for May 30th has been forwarded to me and a perusal of your leading article provokes me to enquire what on earth is the use of your pleading for the change of name of the Church so that the name shall include the word Catholic, while you deliberately advise the clergy to systematically violate the Catholic rule of fasting communion—ancient, embedded in canon law, and providing for but one exception, the approach of death. When a Catholic law can be laid aside on the private judgment of a newspaper or violated every Sunday by a priest because he finds keeping the law inconvenient or uncomfortable, the Church to which the newspaper and priest adhere is—at least as to them—very properly called Protestant.

Your editorial suggestion on this topic is likely to do more harm than all your arguments on Change of Name will do good. There are lots of people on the verge of laxity in the matter of fasting communion who will be led to break the rule, and lots of others who now break the rule "just a little" (say by taking a dish of oatmeal or a cup of coffee) but with uneasy consciences, who will be confirmed and encouraged to the violation of a fundamental rule of the Catholic Church.

Not one of the priests who take your advice can consistently or effectively teach fasting communion. If he can break his fast on his judgment that it is justified, why cannot any one of his flock do the same for some reason which justifies the lay conscience? Who is to decide? If you leave it to the conscience when the Church's rule is absolute, then logically there is no longer any binding Church rule. Communion is either fasting or non-fasting. There is nothing between.

June 14th, 1903. Haley Fiske.

[Surely the editorial might well have been perused by our correspondent a second time. We supposed the well-known and oft-repeated position of The Living Church on the subject of Fasting Communion would make it impossible for the sentence thus criticised to be so wholly misunderstood; though we can see, since attention is called to it, that the sentence might have been better guarded. The intention, which we should suppose was obvious, was to maintain that the prior duty of a priest is to minister to the spiritual welfare of his people rather than to that of himself. If the conflict of duties should be felt to arise—there are priests who believe that it does arise—between giving the opportunity for fasting Communion to the people and retaining it exclusively for himself, his prior duty is to the people. Practically, in our judgment, that conflict never or very seldom arises; but that was not the question under discussion, and we did not care to confuse our specific proposition, upon which we intended to lay emphasis, with the discussion of another question entirely. Our correspondent will, we think, agree with us that it is an extremely selfish position for a priest to maintain rigorously his own fast, and then, by his arrangement of services, compel his people in effect either to communicate without fasting, or not at all, or to maintain their fast for a longer period than can reasonably be expected of housewives, mothers, and others whose duties begin with an early hour of the day. We were discussing this prior duty only in the paper criticised.—Editor L. C.]

MORE BREADTH.

To the Editor of The Living Church:

HAVING been a presbyter of the Diocese of Newark for thirteen years and a half, will you kindly do me the favor to inform me who the gentleman is that "frankly avows they (*sic*) find themselves more at home in a Universalist 'church' than in some of their own 'denomination'?"

I hardly know which to admire most, the splendid lie or the dreadful juggling with English grammar.

No one in Newark ever heard of any one of the clergy making such an assertion. It probably grew out of the fertile brain of a priest in Jersey City who saw fit, at a Catholic caucus, to slander the wife of the Bishop-elect, and then was cad enough not to make an apology. Anonymous insinuations are always cowardly, and so-called religious papers should be sure of their facts before they rush into print.

June 27, 1903. L. S. Osborne.

[The statement in question was made on the authority of a respected priest of the Diocese of Newark who, however, is not from Jersey City, and the courteous reference of our correspondent to the "cad," etc., is therefore beside the point. We will attempt to verify the statement, and in the meantime we shall sincerely hope that it will prove to be a "lie," as our broad-minded friend cordially intimates. Even "so-called religious papers" are obliged to record matters of current news on the testimony of other people, who sometimes prove to be mistaken. As to the conflicting claims of the "splendid lie" and the "dreadful juggling with the English grammar" presumably found in the clause which our correspondent has only quoted in part, and in such wise as to change the subject which governs both the pronoun and the verb, it will enable our less strenuous readers to form an opinion, if we quote the entire clause, which reads: ". . . . . on the one hand is a body of clergy whose leading exponent frankly avows that they" (i.e., the clergy mentioned) "find themselves more at home in a Universalist 'church' than in some of their own denomination," etc.

We may add that the various epithets used in this letter would not be permitted to appear in The Living Church, except for the reason that they are made in connection with the correction of what is alleged to be an error in fact. It is our policy always to permit the widest latitude to parties who feel that such corrections are required. We trust none of our friends will respond in a similar vein, and we append our apologies to the respected Bishop-elect of Newark for the allusion here contained, that would in no case be permitted to appear, except from this necessity. We shall not feel that replies to this letter are required, except as to the one question of fact to which it refers.—Editor L. C.]

METHODS OF EDUCATION.

[*Continued from Page* 348.]

ignore the needs of the masses, while they furnish a superficial education to the few who illustrate the law of the survival of the fittest.

In our large cities, especially, is this the case. Large numbers of children and youth are not provided for at all, while money is lavishly expended on the comparatively few who are ambitious for higher education and can afford the time to complete an academic course. For thousands who are lacking in the rudiments, there is not even a seat in the school room, while a few dozen are instructed by high-salaried teachers, in music, and modern languages, and most of the arts and sciences. Even these are so deficient in elementary training, that when they go on to college they make but a poor showing. The Boards of Examiners in several large colleges have recently made a formal protest against the superficial training of the preparatory schools.

We are not objecting to the public school, as such; we are only pointing out what we believe to be the faults of the system. There is too much of it, too much at the top and too little at the bottom. The pyramid is inverted, top-heavy. Instead of spending the public funds for the greatest good of the greatest number, we are spending too much for the favored few, and not spending it effectively on them. It is a question of proportion and economy. The less we expend upon fads the more we shall have for foundations. The New York *Times,* commenting on the exclusion of German from the public schools, as an obligatory study, takes this practical view of the subject:

"The simple fact is that the action of the Board of Education was taken for the best interest of American children, and we include in that class the children of the Americans who happen to be of German birth or descent. It is the duty of the board to provide for all children the best schooling possible to fit them for the life of American citizens and for the opportunities that will present themselves as they grow to manhood or to womanhood. The time in school is short at best, and it is shortest for the children of the poorer families. The amount and the variety of what can be taught in this limited time must be sadly inadequate, measured by the highest standard of education. The greatest good of the greatest number is the object to be kept steadily in view. That demands the selection of the most useful studies, and no foreign language is among these."

Until every boy and girl in the land is given the opportunity for a good "English Education," and thorough training in moral character and habits of industry, we have no time or money to spare for "accomplishments." It is not the mission of the public schools to supply these, any more than it is the mission of the Government to give every poor man eighty acres and a pair of mules. These are good, in their way, but taxation is not the right way of getting them. Even when we have provided the right kind of elementary education for the massses, and have money in the school treasury, we very much doubt if it should be spent on music and dancing. The nation would be much better served by instructing its young people in domestic science and mechanical arts.

We come back then to the proposition with which we began, that what we need is not so much complication of system, as application of common sense, in our educational work. We need to consider what we want to do, and what under the circumstances we ought to do, and then try to do it in the simplest way. We need to understand that education does not consist in applying mechanical methods from without, but in arousing activity and establishing habits of thought within. This can be fairly accomplished by the intelligent and energetic teacher, in the average time available for the great majority of American school children. With this start in life, they should be fitted to become good citizens, and be able to make their way in that state of life unto which it shall please God to call them.

C. W. L.

Literary

The Drama of the Apocalypse in Relation to the Literary and Political Circumstances of its Time. By Frederic Palmer. New York: The Macmillan Co. Price, $1.25 net.

The aim of this book is to set before its readers a guide to the conditions under which the Apocalypse was written, with a view to the better understanding of the original method and purpose of the author. In spite of much that is interesting and some things that are instructive, the book is, as a whole, disappointing. The attitude of the writer is that of the "historical" school of critics. The method is wholly subjective, the evidence only material. Traditional views of the origin of the Apocalypse are only touched on. The fact stated on the face of the book, that John is writer, as the result of visions seen by him on Patmos, is virtually ignored. Its author was "probably a Palestinian Jew," who "wandered over the battlefield of Megiddo," whose outlook was wholly Jewish in thought, "who regarded Christianity as a reform of Judaism, not as a successor to it." This man was a Christian, though his mind was so steeped in the literature of his nation that "it is hard to tell whether its tone is more Christian or Jewish." The visions are the result it would appear, of the effect on his imagination of the older Apocalypses.

All this is more than unsatisfactory. The clear statements of the text, the almost universal witness of tradition, cannot be cast aside so cavalierly. Arguments against the Johannine authorship of the Apocalypse, however specious and clever, cannot bear serious examination. Neither style, theology, nor the fact that he who describes himself impersonally in the Gospel calls himself by name in the Revelation, is sufficient to overbalance the very positive arguments in favor of the son of Zebedee.

Neither, again, can any similarity between this and other Apocalypses, whether of Judaic or of later Christian origin, wholly explain the origin of this book. Similarity in method does not at all imply dependence in origin. No working over of other books, no patchwork of Jewish writings, no recasting with Christian bias of earlier Apocalypses, can satisfy the conditions or explain the unity of the book. It stands by itself, alike but different, original and far surpassing all.

The date set by our author is very definite—"probably the latter half of the year 68 A. D." This is approximately the date of most modern critics who depend on internal evidence alone. To it we cannot give assent. The dogmatic statement, interpreting 666 as "Nero Caesar," written in Hebrew characters, is too uncertain, even apart from the tradition of St. Irenæus that 616 was the number to fix the date. There is no evidence that this cryptogram in a Greek book was of Hebrew character. The tradition, too, that Nero was alive and would return a Parthian army to overthrow the Empire does not appear historically till too late to build on.

The other arguments from disturbances of nature are not enough to overcome the tradition, almost unbroken, that the book was written in the year 95, when Domitian, not Nero, was Emperor, and St. John had been exiled on Patmos. No less a scholar than Zahn, after a careful examination of the tradition, of the conditions of the book, more especially of the state of the Church shown in the introductory epistles, is quite positive in his statement that the Revelation is by St. John, and should be dated in the year 95.

One main contention, then of our author, will not stand the test of careful criticism. Attempting, as he does, to give the political circumstances of the time of the Apocalypse, he fails, so far as the writer can see.

His literary treatment of the book is interesting and apparently novel. The Revelation is not merely a poem, as some say. To his mind the book is structurally a drama, "for the events it has to deal with are essentially dramatic, events which step by step bring about a final *dénoûement*." He shows that it differs from Job, for instance, in that there is distinct progress in the events, a characteristic not common to Semitic dramas. It is like it in that it presents the thoughts under the form of concrete symbols, and not abstractly. Written for the initiated, it of necessity avoids too clear predictions of the downfall of the existing powers.

In the dramatic scheme he finds after a prologue and salutation covering the first three chapters, that the book divides into five acts: (1) The opening of the Seals of Fate; (2) The Blowing of the Trumpets of Woe. In these the Seer's vision is on things that are and have been. With the third act, The Establishment of the Kingdom and its results, he looks to the future; and in the fourth sees the Judgment of the Earth and Rome; and in the fifth the Marriage of the Prince of Heaven and the Glory of the Kingdom. The book closes with an Epilogue. Written, as he believes, to cheer the Christians in the face of persecution, "a message of encouragement and consolation," the author traces step by step through the Revelation the vision of the victory of the Saints and the overthrow of Rome and Satan.

The Eschatology of the book is discussed in comparison with that of St. Paul and of St. John's Gospel, while the attitude of the writer of the Apocalypse to the Person of our Lord forms the topic of another chapter. This latter is very unsatisfying. The author either cannot see the faith in Jesus as Son of God beyond peradventure, or he is so wedded to the idea that the belief in the divinity of our Lord as a development of the last half of the century that he will not state it, as found in the Revelation. While he admits that "the feelings with which Jesus is regarded are those of the deepest devotion and adoration, such as are aroused only by an object believed to be Divine," yet he says, later: "If we remember that Jesus is apparently identified with the angel, we must also remember that He is *apparently* (italics mine) identified with the Supreme God."

The book closes with a statement of the position of Revelation in the Christian centuries, after which is treated the Revised Version test and a schema of the dramatic construction.

CHARLES S. LEWIS.

Columban; Saint, Monk, and Missionary, 539-615 A. D. Notes concerning his life and times. By Clarence Wyatt Bispham. New York: Edwin S. Gorham. Price, $1.50.

Mr. Bispham has found time in the intervals of parish work at St. Philip's Church, Philadelphia, to compile some notes of value on the life of St. Columban, who went from Ireland in the sixth century to carry the Gospel into Germany, France, and Switzerland. Considerable reading seems to have been done from original sources; though possibly it might have been more interesting to the ordinary reader if the author had given a connected sketch of the saint's life, embodying his own conclusions, rather than giving so many different opinions, of the various writers of the time. The printing of the book is particularly handsome.

The Peril and the Preservation of the Home. Being the William L. Bull Lectures for the Year 1903. By Jacob A. Riis. Philadelphia: Geo. W. Jacobs & Co. Price, $1.00.

Mr. Riis always speaks with authority on the subjects of which he treats, because he is thoroughly informed. His former books were extremely valuable as well as interesting, and this course of lectures before the Philadelphia Divinity School is equally so. He certainly has been the means of great blessings to the poor in the slum districts, and his advice is both that of an expert and of a Christian.

Stories from the Old, Old Bible. By L. T. Meade. Imported by Charles Scribner's Sons, New York. Price, $2.50.

Stories from the Bible are always attractive to children, and in these days when God's holy Word is less read and studied than formerly, it is well that some knowledge may be acquired through these books. This present book is arranged as a series of stories, each told by the principal actor in the story. There are eighteen such tales, each being in three or more chapters. The illustrations are quite an addition to the book.

Discourses on War. By William Ellery Channing. With an Introduction by Edwin D. Mead. Boston: Ginn & Co.

The International Union or Peace Society has reprinted these articles by Dr. Channing in the interests of arbitration rather than war in the settlement of international disputes. It would be superfluous at this day to praise Dr. Channing's writings, which are recognized as among the finest in American prose literature. Good results ought to follow from the reading of his eminently Christian words against the barbarism of war.

The Gentle Art of Making Happy. By G. H. Morrison. Chicago: Fleming H. Revell Co.

Five excellent little essays on everday life, which are well written and are full of sweet common sense and a spirit of practical religion. These essays are all pleasant reading, but the one on The Second Mile seems specially attractive and helpful.

The Bishop. Being some Account of his Strange Adventures on the Plains. By Cyrus Townsend Brady. New York: Harper & Bros. Price, $1.50.

This collection of fifteen short stories of Western life is written by a clergyman of the Church who has done work in the Western Mission field, and who should, and doubtless does, know a good deal about it. Many incidents of missionary life are given, and in each of them the quaint humor which dominates them brings out the pith of the story in a most pleasing manner. We could wish that the necessity for quoting profane language used by rough frontiersmen had been tempered at least by the customary blanks.

Fiction.

Gordon Keith. By Thomas Nelson Page. New York: Charles Scribner's Sons. Price, $1.50.

Mr. Page's new novel is bound to leave its readers with two opinions: one, that the story as a whole is quite the best that he

has read this year; the other, that there are some impossible characters, and some of the situations are clearly strained. There are, for instance, Terpsichore and Mrs. Nailor. They are both so overdrawn as to appear quite visionary. We quite agree with Aunt Abbe that Mr. Keith need not have gone quite so far or long with *Terpsichore*, and even the most distant acquaintance of *Mrs. Nailor* would, much earlier in the story, have been undisturbed by her gossip, much more New York's "Fast Set," or even better class set. The two most consistent characters of the book are, no doubt, Gordon Keith, its hero, and Ferdy Wickersham, heavy villain. About these the author has woven a strong, consistent, convincing illusion. While some of the effects which go to the creation and development of these two may at times approach near to the melodrama, on the whole they stand true to life, of which they are types. The author gives us now and then glimpses of his Mountaineers, but has chosen quite another theme than the one with which he has frequently charmed his former readers heretofore. There is in consequence none of the delicacy of *Mars Chan* or *Meh Lady* in the history of Gordon Keith. This is wholly the fault of the subject, but we miss the touch.

The women of the book are endeavors of Mr. Page after new types, but we were not weary of his early ones, and we must confess we love the first and only try to love the new ones because he bids us. Mrs. Lancaster almost persuades us; Lois Huntington not till she is older. Aunt Abbe we love at once, but she is one of a former generation, which Mr. Page created when we were boys, and has escaped into the new book. Mr. Rawson and Dave Dennison, Dr. Balsom and General Keith, are all old friends, and the author's also. That is the reason he makes them so interesting.

The Dominant Strain. By Anna Chapin Ray. Boston: Little, Brown & Co. Price, $1.50.

That fine young women marry fast young men, believing that they can reform them after marriage, that hundreds have done it so believing in the past, and that thousands more will do it in the future, is an incident that causes little comment, except, that most every maid has her warning, spurns this adviser, and then after marriage finds that love is not sufficient to hold the man on his feet for long. Then finds a life of misery and shame and humiliation ahead with no escape.

That each woman who undertakes such a task thinks she has resources and charms unpossessed by her sisters; that she also thinks her man the exception, are the delusions that absorb this woman to the exclusion of her intuitions and her best judgment. In its essence this is only vanity, and a year or two is sufficient usually to dispel such vapours and figments of fancy.

Miss Ray has written this subject large in her new book, while speciously dissembling for the reader as to the true motive of her new story. The Dominant Strain is really the hereditary taint in Lorimer which possesses him and is past cure, either by drugs or love.

The alleged war of moods in Cotton Mather Thayer, the Slav and Puritan ancestorship rather combine to make an unusually fine personality. The Puritan regard for truth, honesty, sturdy manhood, added to the musical trait of another ancestor makes the hero a character above reproach and fascinating. The musical temperament and conscientious scruples of Thayer bring the success which belong to him by winning honestly. The dialogue is bright and humorous. Bobby and Sally furnish this part of the play, and do it exceedingly well. Miss Gannion is an able coadjutor in this direction; while the experiences of Little Arlt show how hard it is to win on merit alone, if he chances to wear ill-fitting clothes or lacks taste in the choosing of a cravat.

On the whole The Dominant Strain possesses the qualities of success. Its conversations are witty—never prosy. Its criticisms kindly, but striking at the root of the false; all intensely human. The illustrations would spoil any book not exceedingly good. The women are frights, its men are snobs. It is a mistake to illustrate for any other reason than to illustrate.

The Under Dog. By F. Hopkinson Smith. Illustrated. New York: Charles Scribner's Sons. Price, $1.50.

Mr. Smith is at his best when dealing with the "Under Dog" whether it is Tom Grogan, the woman contractor; his favorite engineer, Captain Bob; the mountaineers who make moonshine whisky; the barkeepers or doctors. The collection of thirteen, although an alleged unlucky number, is luckier for the owner of this book than if there were any less, for no one would care to cut out one even for luck. Some of these have appeared in magazines, but one likes to possess the little masterpieces of Mr. Smith's in more convenient form than the periodicals assure. The illustrations are in keeping with the quality of the text.

THE THOUGHTS of the coming of the Lord are most sweet and joyful to me. It is the work of faith and character of His saints to love His appearing and to look for that blessed hope.—*Richard Baxter.*

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont", "A Child of the Covenant," etc.

CHAPTER V.

AT MONTEAGLE.

MONTEAGLE was a place of shadows; the sunlight scarce could penetrate the forest, and only the narrow windows of the gray towers caught the unguarded sunset rays, for the house faced westward. Dark nooks, musty with age and unmolested spider webs, were to be found at every turn of the winding stairs; the small window panes, modelled after the fashion of a century past, were dim with accumulated dust; old lumber rooms were mystic with discarded treasures of the hunt, the ball, and the rusty implements of war; old portraits in dilapidated frames lined a once famous gallery, the pride of a bygone era thrust into oblivion.

But a brightness had at last found its way into the musty corridors; and a child's fancy re-peopled the dingy frames with living interest. Always highly imaginative, Charlotte Lindsay found much to awe and fascinate her amid those crumbling walls. Her light footstep resounded softly through the quiet house, as she bounded from one to another of the shadowy rooms, half dreading, half longing to see the traditional ghosts of Uncle Donald's telling. Her long light hair floated about her like a golden mist in the gloom, and her eager face and lithesome figure was a picture worth all the old portraits of the gallery. Donald Graeme was a new man since the advent of his sister and her children to his lonely home; the old listless manner gave place to a tremulous eagerness as he accompanied the child from one haunt to another, amused by her inquisitiveness and merry prattle. He became again the keen sportsman, now there was an object for his bringing home fresh game, and the forest resounded with the crack of the rifle and the barking of the dogs. A famous red setter accompanied the old man to the chase. With Ellen Lindsay as housekeeper, things within doors took on a different appearance; the furniture, though old and worn, was made fresh and clean, and savory dishes appeared upon the table, which aided by the mountain air, whetted the lagging appetites of past days. Ellen herself was little changed, save that her dark blue eyes had ever in their depths a pathetic look, and there were silver strands in her raven locks; but the face was tender, despite its sadness; and life seemed happier than hitherto. To Douglas, the wild, free life was a tonic, and he went about the place whistling and working with an energy surprising to himself after the dull apathy of those days as clerk in Montreal. He developed a turn for carpentering, and his first undertaking in that line was the promised boat, the making of which threw him frequently into the company of the ferryman, to whom he went for instruction. Harry Lee took a deep interest in the young stranger and in the construction of the boat; at length it was completed and painted blue, with "Charlie" in white letters on the side. Meanwhile, Charlie herself had found the way to the farmhouse on the hill, and was taking lessons from Eleanora in more ways than one; in the art of rowing she was speedily initiated, but did not exhibit any particular skill at first, preferring to sit in the bow and talk while her companion rowed. When the "Charlie" was ready for use, there was assembled to see it launched, Ferryman White and Donald Graeme, with Harry and Eleanora seated in "The Nora," and Douglas ready to row his little sister across to the further side of the river, where he had erected a rude boat-shed. The young man's stern countenance relaxed in the presence of the sunny-tempered Eleanora, his reticence gradually yielded to her softening influence, and the long shadow which had threatened to overcast his youth, ceased to dog his footsteps, and became for the time eclipsed in sunshine. The autumn days were upon them; the mountains were dyed in gorgeous colors among which the turrets of Monteagle showed cold and gray. Douglas Lindsay, the eager young sportsman was a different being altogether from Douglas Lindsay the student. His large frame filled out to splendid proportions, his head was held erect as he strode through the forest with gun and game bag on his shoulder and dog at his heel. One afternoon he was walking along an overgrown path following a trail, when suddenly he stopped in listening attitude, a smile upon his face: "Eleanora!"

"Shenando-ah!" came echoing across the water, and he

saw on the other side the mistress of "The Nora" waving adieu to Harry, returning to the Ferry Inn. Bounding down to the water's edge, Douglas stood for a moment unobserved by the fair rower; then, in perfect imitation of the familiar signaling, called:

"Eleanora!"

Nora Lee turned her head quickly in the direction of the sound, a half-surprised look on her face. The girl had laid aside her hat and the sunlight brought into relief the golden tints in her hair, and the clearness of her complexion, tinged with the faint blush that characterizes the transparent skin. The surprise changed to merriment as she caught sight of the huntsman, and the quick response rang out: "Shenandoah!"

"Is there room for two?" called Douglas, and, as the boat turned toward the shore with a single dexterous movement, he threw down the game, set the dog to watch beside it and the rifle, and sprang lightly into the boat, taking the oars from his companion's hands.

"Which way?" he asked.

"Down stream: it is pleasant to drift with the tide."

"The drifting days will soon be over—see the signal on the mountains!"

"Indeed, yes. But these autumn days are lovely while they last, and the mountains remind one of a dying warrior."

"A happy simile; but a sad one."

"It seems to me not sad to die like that, in the midst of one's glory," said Eleanora, gently.

"You are right; it is sadder far to live uncrowned."

She looked up inquiringly.

"To outlive one's honor, I mean. You could scarcely understand me, your life has never lain in the shadow—the dark shadow that follows every turn."

The soft blue eyes saddened perceptibly, as she replied:

"You are a young man to talk of shadows. I hold that a man may make his own place in the world, regardless of circumstances; but then, as you say, I have lived in the light always—a homely life in truth, Mr. Lindsay, with no mysteries enveloping it, is the life on a country farm."

"An ideal life, in some respects."

Eleanora smiled.

"We all have ideals, and I notice they are different to suit the case. You long for a quiet life, probably because you have lived in turmoil. I long to see more of the world, because I have lived in seclusion. Is it not so?"

"Do not desire turmoil. It is far sweeter—this seclusion, this drifting with the tide—dangerously sweet, Eleanora," said Douglas, in a low tone, which brought a deeper blush to the listener's cheeks; then he continued:

"As you say, our ideals change to suit our needs. Time was—not so long since—that I looked forward to a life of action; now I crave repose. In the very start, my ardor for the fray was checked, and whenever the old buoyancy returns, the old shadows also come to kill enthusiasm. I am old for my years, Eleanora, but my heart is young, and it beats—ah! so strong to-night. It is your love that brings back the old courage. I see my inspiration in your eyes; and I had not dared else to seek love, nor to offer mine in return. Eleanora, can you brave the waiting years and the waiting shadows? See, love, we may not drift together like this again. Answer me, Eleanora."

"If we cannot drift together, Douglas, may we not pull together against the tide?" she questioned tremulously.

Strong emotion swept the young man's face; then his glance wandered from the sweet face of Eleanora to the gray battlements of Monteagle.

"It will be a strong tide," he murmured, thinking of the three lives dependent upon him, for his uncle was aging fast; "but you shall be my talisman against the shadows."

"I accept the task; begin by looking them boldly in the face, my Douglas."

For answer he turned the boat and began to row up-stream with powerful, swift strokes, that brought them quickly back in sight of the Ferry.

"I can row across alone; it is better so to-night," she whispered.

"I shall watch here from the bank until I see you safe within your own door," he said, springing out, and giving the dog on guard an approving pat on the head for his faithfulness. Then Eleanora's lover stood in silence until he saw her ascend the opposite hill, pausing a moment to wave her hand ere she disappeared within the portals of home. Douglas Lindsay walked slowly along the mountain path, lost in thought. In vain the dog tried to attract attention by leaping about his master, who walked onward oblivious to aught but his own imaginings until he neared the stone house, where instantly his arrival was heralded by the baying of hounds and a shout of welcome from Charlotte standing in the doorway; then, indeed, his step quickened, and his manner became alert.

"Want to see the game, Charlie?"

"No, no, no! the poor dead things. I don't want to look at them, Douglas."

"But you'll eat them, later. Bad logic, Charlie."

"It's just a little different, isn't it, Douglas?" asked the child, wistfully. "I think about them all the time, how they love to live in the woods, when I hear you shooting. I won't eat any more squirrels."

"Come, little sister, you will spoil the pleasure of my chase. 'Tis a cruel one, at best; but a necessity in our case. It is the old fable repeating itself: 'I am great, thou art small.' I'll explain later, Charlie. I must get ready for supper," and he passed on into the hall, after handing his bag of game to a boy who stood outside in waiting.

Charlie stood a moment alone, her face slightly clouded, repeating her brother's words in a puzzled tone: "'I'm great, thou art small'—poor things!"

CHAPTER VI.

THE FAIRY DELL.

There are many beautiful spots on the Blue Ridge, as all travellers know; and the rugged ravines, the foaming torrents, please the wildest fancy; but for loveliness in repose, seek some sheltered dell where no water is seen but the dews upon the mossy sward, and where the winds sigh softly as they waft the odor of the pines upon the senses; and the mistletoe swings high upon the oak. It is sweetest to wander there in the Indian summer days, when the mystic veil of spirits envelops the soul, as the soft haze the paling autumn landscape. Charlie had found such a spot in which to play of an afternoon, and she believed it peopled by the fairies, in whom she had the firmest faith; yet she had never realized her fondest dream, of witnessing a fairy revel, because as she believed in her innocent little heart and according to established tradition, the fairies could be seen only by moonlight. The child, prompted by a great longing to witness the Dance of the Wood Nymphs, which was said by the mountaineers to take place at this season of the year on the Blue Ridge, had stolen from the house one night when the rest of the family thought her in bed, and wrapped in a warm cloak, sped rapidly to the chosen spot.

"I think I won't take cold," she remarked, looking down at her slippered feet and drawing the cloak closely around her; for it had been thrown loosely over her white gown. "Here is my lovely moss carpet, and my throne on this pretty stump. I do hope this is the night of the fairy ball. I couldn't sleep for thinking of it, and the moonbeams are so bright, they make the loveliest shadows! I do feel a little creepy when the leaves rustle that way; but I'm going to be brave, and wait a whole hour to see if they will come. Hark! I hear a sound"—putting her head nearer to the ground. "I do believe it is the music. Now, I must get near to the tree, so I won't be seen, and close my eyes a moment until they get used to the strange sight."

Here Charlie fixed herself in a reclining posture, her head against the tree, her white face and long hair visible in the shadow.

A smile played about her mouth and her eyelids quivered once or twice; then she became motionless. Out of the woods trooped a host of bright, dancing, tiny creatures, dressed in gauzy robes of white, be-spangled with silver and gold. One, taller than the rest, but still a very tiny figure, wore a crown tilted lightly upon her pretty head, and the wood-nymphs formed in a circle all around her, their queen, and danced; first, a light polka step, in which their little slippered feet scarce touched the mossy carpet; then they joined in a gallop, long running slides with a pause between, and each time they neared the sleeping child, they laughed, a tinkling sound as of silver bells in the distance; and one of the fairies, who carried a wand and seemed to be the leader, several times shook a vial of silver dust upon Charlie's eyelids and upon her beautiful hair, for only thus can a mortal witness a fairy dance, with the silver dust thrown on the eyes. Charlie lay quite still, smiling to herself with delight that her dreams had come true; and as

she lay thus, a man's head peered around the trunk of the old tree, and a voice said, wonderingly:

"What is the child doing here? and at what does she smile? I see no fairies nor angels in these dark woods."

The fairies fled, laughing, for they knew they were unseen by him; but they paused, one or two of them, on the edge of the dell, to see that no harm came to the child who loved them. The man looked cautiously about him, then bent over the child, one finger on his lips.

"Sound asleep, out in these woods. How strange to see her thus! What shall I do with her? Should I kiss her, she would awake frightened and alarm the sleeping birds and perhaps the watching dogs," with an anxious glance toward the gray towers. "Ah! she stirs—Charlie! little Charlie! I must hide from sight behind this tree and see what she will do alone in the woods."

Charlie stirred uneasily, one dimpled hand pressing her cheek; then she sat up suddenly, with wide-open eyes.

"That was a lovely dance! But where have they gone?" peering around the dell. (The fairies disappear farther into the woods.) "And I feel so queer, somehow! Just in the middle of the frolic, when the light was brightest, a big shadow fell upon me, and I could see them no more; and oh! I thought I heard someone call me, like my father used to do, 'Charlie, Charlie,' but it must have been the owls hooting—they make such queer sounds. I must run back home before they get frightened about—oo! it is an eerie place!" she cried, running swiftly toward the house and entering by a side door.

As she disappeared, the man came out from his hiding-place, brushing a tear from his bleared eyes; and he did a strange thing; he went and kneeled down and kissed the spot where the child's head had lain; then he arose and looked toward Monteagle; where a dim light still burned, saying to himself:

"I came to curse and to extract money from the blood-hound; and I stay to bless. A child's love is stronger than a man's conscience! Farewell!" and thus saying, he turned and walked slowly away in the opposite direction.

Again the tinkling sound of laughter as the fairies resumed their interrupted dance; and now they carry festoons of running pine, which they lightly swing from side to side with a rhythmic motion, and then they form a circle about the spot where the child had laid her head, and the man had kneeled to kiss the moss. The moon had by this time risen round and full overhead and the fairy forms grew brighter, till in the distance was heard a voice singing—a mere echo of a song—

"Come, fairies, come,
Back to your mountain home."

And suddenly and silently and lightly they disappeared. Almost as suddenly, a dark cloud spread upward from the horizon, the moon was obscured, the wind arose, and the waters grew turbulent in their rocky bed.

(*To be Continued.*)

OLD AND NEW JOURNALISM.

Time was, when, with men like William Cullen Bryant and Horace Greeley, dominant figures in newspaperdom, gray heads were not without honor in Park Row, and editorial writers were a comparatively leisurely class who were allowed ample time for the preparation of those careful essays, full of rounded periods and fine, sonorous sentences that were supposed to lend distinction to the editorial page. It was a time, too, when the evening papers did not appear until late in the afternoon, when newspapers could be started and maintained on a modest capital, when the personality of the editor was a potent factor in the success of his journal, and when newspaper reading was confined to the more intelligent classes of society. In those days there was always room for a bit of literature in a daily paper, for there were few magazines in existence, and writers of genuine distinction had not nearly so many outlets for their work as they have now. The young man of thirty years ago who entered the newspaper business did so because he had a taste or a talent for writing, and it was literary ability more than anything else that pointed the way to success. In the new journalism literature plays such a small part that the mere writer—no matter how great his talent—commands a very small salary in comparison with the skilled managing editor who understands the art of presenting the news in the most alluring fashion and who, above all, has a keen sense of the relative values of "news stories"; and the managing editor, in his turn, is outranked in importance by that rare journalistic bird for whom every newspaper proprietor is always looking—the one whose brain, not infrequently a slightly disordered one, can give birth to schemes for attracting public attention and increasing the sale of the newspaper.—James L. Ford, in *The Pilgrim*.

The Family Fireside

THE "EVER-GLORIOUS."

By Arthur Chamberlain.

"DO YOU think He would like it, Tom?"

"Like it! He will revel in it! Why, Cholmondely is one of the best fellows going; English, of course, but a regular cosmopolite; no prejudices; jump at the chance to see a first-class celebration of Fourth of July; write it up, maybe. Good-bye, dear; bring him home with me to-night in season for the Ever-Glorious."

Thus it came about that Mr. Thomas Hanbrook and Mr. Reginald Cholmondely sat smoking on the Hanbrook porch on the evening of July 3d, 19—.

"We may as well take in the bonfire to-night, you know," Hanbrook remarked casually.

Cholmondely knocked the ashes off his cigar.

"Ready when you are," he said.

"No need of going yet awhile; they light it up at twelve. Go take a nap; I mean to."

Cholmondely attempted the nap, but found it an impossibility. A spasmodic overture to the Ever-Glorious pervaded the neighborhood, and when Hanbrook tapped at his door he felt more tired than rested from his efforts to get asleep.

He had to admit, however, that the bonfire was worth seeing; flaring like a Border beacon of olden time for miles around, its glare shining in the faces of the crowd and lighting up the rocky fields, yellow with wood-wax.

The two went home at about 1 A. M., encompassed by what seemed to Cholmondely a howling mob.

"I—I really do *not* understand it!" he gasped, as a horn blew at his right and a cannon-cracker exploded at his left, while a boy ran whooping forward, dragging a string of cow-bells over the brick sidewalk. "Are these people intoxicated?"

"Just the usual thing!" cried Hanbrook in his ear. "We give the boys plenty of rope on the night before the Fourth!"

Cholmondely muttered something about a rope with a noose to it, but consoled himself by thinking that the rabble would melt away and that there were still some hours to daybreak.

It was about 3 A. M. that a philosophic Englishman gave up sleep as a bad job and, consoling himself with a cheroot, viewed Pandemonium from his chamber window. The rabble had not melted away; it pervaded the streets with cow-bells and fish-horns that made the occasional explosion of an extra large cannon-cracker rather a relief than otherwise; the smaller crackers and torpedoes were practically unheard in the general uproar. It was not small boys, Cholmondely noticed, who were engaged in the nerve-destroying racket, but half-grown hoodlums, defiers of law and order; natural recruits for the great and expensive criminal class. Cholmondely had a fair amount of brains, and he smiled rather grimly as he watched the crowd.

"Too *bad* you were disturbed!" cooed Mrs. Hanbrook at the breakfast table. "*We* get used to it—and it comes only once a year, anyway. Perhaps you can get a nap before the exercises."

"Oh, mummer, mummer!" wailed the small son and heir of the Hanbrooks. "I want to set off my fire-crackers—in tin cans—in the front y-y-yard! You *said* I might!"

Cholmondely quelled the rising storm by offering to oversee the performance. For an hour or so tin cans shot skyward; but at the fifth application for linen and vaseline, Mrs. Hanbrook protested. "You will not be decent for the fireworks, Johnnie! Burns on both hands, and it is a mercy that you have any eyes left!" Her voice had sharpened since breakfast, and the glance that she shot at Cholmondely was distinctly ungracious.

Cholmondely was borne off to the public exercises. The orator for the day lumped all Englishmen together, constructing thus a monster which he belabored with great severity; and when he declared that—"Fellow-citizens, the Fenians and Nationalists have attempted to do in Ireland only what our Forefathers did in America a century and a quarter ago!" the applause was gencrous.

"Of course, Cholmondely, that wind-bag twisted the tail of the British Lion a little; but you can stand that, I suppose?" Hanbrook queried as they left the hall.

Cholmondely thought he could.

"That tail has been twisted pretty often," he added, "but like your Star Spangled Banner, it is 'still there.'"

While the afternoon was comparatively peaceful, the evening brought a slight renewal of racket and loud demands from Johnnie for his fire-works.

"Come on, Cholmondely," assented Hanbrook. "May as well set them off and please the kid. Then he can go with us to the show at the Square."

Neither Johnnie nor the others saw that display, however. A few Roman candles had been fired successfully, and then came some cheap pin-wheels, one of which, refractory after the manner of its kind, hung spluttering but stationary. Johnnie struck it with his finger and it revolved at once, flinging its sparks into his eager face. There came a shriek, and then:

"Oh, his eyes!"

His father caught him up:

"Can you see, Jackie?" he said thickly; but the boy merely screamed with pain and fright, and Cholmondely made off, under orders, for the nearest doctor.

"Cholmondely," Hanbrook whispered, at the end of a wretched half-hour—the doctor, busy upstairs, had banished Hanbrook from the room—"do you suppose he is—blind?"

"Blind? Oh, no!" It was the doctor who took the answer on himself. "A close shave, though; but nothing worse than a beauty spot or two when the inflammation is over with. Let us drink his health in, hum—lemonade?"

"Yes," replied Hanbrook. "The Mum insists on lemonade; account of the—of Jackie."

"Oh!" returned the doctor. "Mr. Cholmondely," he continued hastily, to avoid an awkward pause, "give us a speech; tell us what you think of the Ever-Glorious."

"Why, er," stammered Cholmondely, flushing, "I suppose you like this—er, that—sort of thing; and if you do, it is all very well, you know. But—er—if you chuck over law and order and give realistic night performances of 'the maddening revelry of a mercenary soldiery'"—Hanbrook winced, recalling the orator of the day—"why it seems to me that trouble comes of it; trouble that has struck down a President more than once. Do you know, the way you celebrate seems to me more like a punishment than a rejoicing? I honor George Washington and I am glad to drink to all your great men; but just now, gentlemen, the toast that I drink is: 'The King!'"

And Mrs. Hanbrook heard the sound of clinking glasses as she ventured out into the upper hall and peered over the banisters.

TO MAKE GOOD ICE CREAM.

By Mary Foster Snyder.

ONE of the most important points in the making of ice cream is to have the ice finely crushed and to use the correct proportion of salt. To ensure the right proportions it is always safer to measure both salt and ice. One part of the former to three parts of crushed ice is the rule, unless for certain results other proportions are advised. Rock salt is generally more satisfactory, but barrel salt may be used if more convenient. A well made ice cream will have a smooth, fine, velvety texture, and to obtain this it is very essential to beat the mixture thoroughly until it is evenly frozen.

Put the freezer in position and place a three-inch layer of the finely crushed ice in the freezing tub, cover with one measure of salt, three of ice, and so on until the freezing mixture is a few inches above the cream in the can. Pack each layer of ice and salt very firmly, and do not be in too much haste to have the ice very finely crushed, for this will really mean less speed in the end. With coarsely crushed ice the cream takes much longer to freeze, and turning the crank is a much more arduous performance than the crushing of the ice.

Turn the crank slowly at first, and more rapidly as the cream hardens. When it becomes difficult to turn, remove the beater, stir up the contents with a strong spoon, press it evenly down, cover, cork the hole in the cover, remove the lower plug in the tub and draw off the water. Re-pack with ice and salt as at first, cover with an old blanket or piece of carpet, and set aside for at least an hour or two to ripen. Almost all ices are improved if they are packed for several hours to ripen after freezing. If preferred when the cream is frozen it may be put into moulds. These should be packed full, a thin paper spread over the top, the cover put on tightly, and the crack bound around with a piece of muslin dipped in soft butter. The moulds should then be packed in ice and salt for several hours.

When required to serve, wrap the mould for a moment in a towel wrung out of hot water, and invert it carefully on the dish in which the ice is to be served. This must be carefully done as the outlines of a fancy mold will melt very quickly. The safest plan in moulding a delicate ice is to brush the mould very lightly with pure oil, and then rinse out with cold water and invert it to drain for a moment or two. The ice or jelly may then be slipped out without trouble, and with a smooth, unbroken surface.

When cream is not at hand a soft custard is frequently used as the foundation for an ice cream. This is of better texture if a little flour, arrowroot, or cornstarch, is used to thicken the milk partly, and thoroughly cooked before adding the eggs. The cream or custard should be thoroughly chilled before it is put into the freezing can.

A good recipe for a plain ice cream is the following: Scald one pint of milk, reserving enough to make a smooth paste with one-fourth cup of flour, mix this with the hot milk and cook in a double boiler for half an hour. Add the beaten yolks of three eggs, and cook five minutes longer, stirring constantly. Then add one cup of sugar, and a pinch of salt. Strain, and when cool mix with one pint of thin cream. Add any flavor preferred, and freeze.

If cream alone is to be used, and it is always to be preferred, scald one quart, and add to it one cup of sugar and a pinch of salt. Let cool, flavor, and freeze. Thin cream should be used. From one cup to a pint of strained fruit juice or pulp may be added to one quart of soft custard or the cream preparation before freezing, using more or less sugar, according to the acidity of the fruit. Nuts, candied fruits, and powdered macaroons make delicious variations. Use one cupful to one quart of cream.

HOW SOME NURSES ARE ABUSED.

A young nurse of my acquaintance was found early one morning unconscious on the entry floor; upon inquiry the doctor learned that from Monday morning till Thursday night she had been without sleep, or even enough time off to bathe and change her clothes. Of course she was extremely foolish to permit such a thing, on the patient's account as well as her own, but it was her first private case, and feeling shy about obtruding personal wants in a time of general stress, she relied on coffee and determination to pull her through. The stale joke, "Why, do you have to sleep? I thought you were trained!" unfortunately contains not a grain of exaggeration. I have gone to a house where after a day's nursing, a night spent in sponging a typhoid patient, at ten o'clock in the morning of the second day, the nurse was still in charge; no one had given her a night lunch, breakfast, or even a cup of coffee. She had been on duty for twenty-six straight hours, working strenuously all the time; not a member of the household seemed equal to taking her place, or indeed dreamt of the necessity of doing so. Later it was rumored that this girl had become intemperate!—Mary Moss, in the *Atlantic*.

SPASMODIC CLEANING.

I once spent a part of the summer in a small but delightful hotel in Warwick, England. The corners were always dust free, the windows crystal clear, the candlesticks bright. One day I said to the proprietress: "What is your secret of always having your house so well kept, with never any disturbing upheaval of cleaning?" This was her answer: "I find that housecleaning must be done regularly, and not spasmodically."

Is not this the great cause of difference between the condition of one house and that of another? In one the work is done regularly, here a little, and there a little. In the other, at regular intervals there are paroxysms of cleanliness and order. We all remember that typical spasmodic cleaner, Aunt Dinah, and her "cl'arin'-up spells." "I has things as straight as anybody when my cl'arin'-up time comes."

How many a college boy or girl neglects the daily work just a little, and shortly before examination has a spasm of genuine hard work!

Even in matters of religion, do not some of us work spasmodically? A spasm on Sunday, a longer one during the revival season; but what about the condition of our spiritual house the rest of the time? Are there no cobwebs hanging from the ceilings? Will the corners bear the noonday sun?

Better spasmodic cleaning than no cleaning; better yet, faithful, everyday work that needs no spasm to atone for past neglect.—Elizabeth Walton, in *Western Christian Advocate*.

It is Christ who will come in the clouds of heaven. We must all appear before the judgment seat of Christ. This, to the believer, is the most delightful consideration—my Redeemer is my judge!—*Hervey*.

Church Kalendar.

July 1—Wednesday.
" 3—Friday. Fast.
" 5—Fourth Sunday after Trinity.
" 10—Friday. Fast.
" 12—Fifth Sunday after Trinity.
" 17—Friday. Fast.
" 19—Sixth Sunday after Trinity.
" 24—Friday. Fast.
" 25—St. James, Apostle.
" 26—Seventh Sunday after Trinity.
" 31—Friday. Fast.

Personal Mention.

THE Rev. HENRY ANSTICE, D.D., has resigned the rectorship of the Church of St. Matthias, Philadelphia, to take effect Oct. 1st. Until that date his address will remain 1917 Wallace St., Philadelphia, Pa.

THE Ven. A. T. ASHTON, Archdeacon of Dutchess and rector of St. James' Church, Hyde Park, N. Y., has received from his alma mater, Brown University, the honorary degree of Doctor of Divinity.

THE Rev. HARRY HOWE BOGERT has resigned the rectorship of Emmanuel Church, Corry, Pa., and should be addressed at 18 Church St., Bristol, R. I.

THE Rev. A. A. CAIRNS has resigned the mission at Raymerstown and Boyntonville, N. Y., and has accepted work in the Diocese of Springfield.

THE address for July of the Rev. HENRY E. COOKE, rector of Christ Church, Warren, Ohio, will be Gibraltar, Put-in-Bay, Ottawa Co., Ohio.

THE address of the Rev. WM. ELMER of St. Louis during July and August will be Wequetonsing, Mich.

THE Rev. LOUIS P. FRANKLIN, rector of St. Andrew's Church, Toledo, has become assistant at Trinity Church, Toledo, Ohio.

THE address of the Rev. JOHN MITCHELL HOOPER is changed from New Haven, Conn., to 1515 Central Ave., Indianapolis, Ind.

THE Rev. W. W. HODGINS has accepted a call to Grace Church, Toledo, to commence duties first Sunday in July. Address, 604 Stickney Ave., Toledo, Ohio.

THE address of the Rev. F. C. HUBER is changed from Altoona to Minersville, Pa.

DURING July and August the address of the BISHOP OF INDIANAPOLIS will be Madison, Ind.

THE Rev. E. H. KENYON of Yantic has accepted a call to St. Paul's Church, Bridgeport, Conn.

THE address of the Rev. Dr. C. W. LEFFINGWELL and family, until the last week in August, is Old Mission, Mich. Letters relating to ordinary school business should be addressed to Knoxville, Ill., where they will have prompt attention from Dr. Leffingwell's representative.

THE address of the Rev. JOHN MATTESON is changed from 306 Livingston St. to 58 Auburn St., Auburndale, Mass.

THE Rev. S. R. MCEWAN has resigned the Missions of Fort Covington and Hogansburgh (Dioc. of Albany), to take work in the Diocese of Central Pennsylvania.

THE Rev. WILLIAM H. MITCHELL of Chicago Heights, Ill., has been called to St. Paul's Church, Bellevue, Ohio.

THE Rev. ROBERT JOSIAS MORGAN, having become assistant to the Ven. Archdeacon E. J. Batty of Nashville, is to be addressed at Hoffman Hall, Nashville, Tenn.

J. B. B. PROSSER has been placed in charge of the missions at Lamar and Rich Hill, Mo. Address, Box 306.

THE Rev. H. M. RAMSAY, Instructor in Semitic Languages in the General Theological Seminary, will have charge of St. Stephen's Church, New York City, during the vacation of the rector, the Rev. N. A. Seagle.

THE Rev. MARTIN N. RAY has resigned the rectorship of St. John's Church, Oakland, Calif., to take effect July 5, 1903.

THE Rev. HENRY L. RICE has been appointed vicar at St. Paul's mission, Oshkosh, Wis.

THE address of the Rev. S. P. SIMPSON until October, will be Easthampton, L. I., he having charge of All Angels' Church, Shinnecock Hills, L. I.

THE Rev. B. W. R. TAYLER desires his mail to be addressed care of Mrs. John Tuck, Sharon, Mass., until Oct. 1st.

THE address of BISHOP TUTTLE during July and August will be Wequetonsing, Mich.

THE Rev. WILLIAM HARMAN VAN ALLEN, rector of the Church of the Advent, Boston, sails, July 14th, on the *Ivernia* for two months in the British Isles. His address will be in care of Brown, Shipley & Co., 123 Pall Mall, London, S. W., England.

THE Rev. HALSEY WERLEIN, formerly of Palmyra, Mo., has been called as assistant to St. Paul's Church, Cleveland, Ohio, and has entered upon his work there.

DEGREES CONFERRED.

TRINITY COLLEGE, Hartford, Conn.—D.D. upon the Rev. WILLIAM SHORT, rector of St. Peter's Church, St. Louis.

BROWN UNIVERSITY, Providence, R. I.—D.D. upon the Ven. A. T. ASHTON, rector of St. James' Church, Hyde Park, N. Y., and Archdeacon of Dutchess.

ORDINATIONS.

DEACONS.

FLORIDA.—On June 13th, at St. John's Church, Jacksonville, by the Bishop of the Diocese, HARRY W. JONES, Chaplain U. S. N., formerly a Baptist minister. He is attached to the U. S. training ship *Monongahela,* stationed at Newport, R. I.

MILWAUKEE.—On the Feast of St. John the Baptist, at Zion Church, Oconomowoc, by the Bishop of Milwaukee, CHARLES BRECK ACKLEY, B.A. (*Hobart*), a graduate of the General Theological Seminary. The sermon was preached by the rector, the Rev. George S. Sinclair, and the candidate presented by the Rev. George S. Todd of North Lake, Canon St. George of Nashotah reading the Epistle. Mr. Ackley was Baptized and confirmed in this Oconomowoc parish, and has always been attached to it as a communicant, now receiving Holy Orders there. He is a grandson of Samuel Breck, younger brother of the pioneer missionary and founder of Nashotah House, the Rev. Dr. James Lloyd Breck. He now becomes attached to the mission house of Grace Church chapel, New York City, and there spends his diaconate.

OHIO.—In the Church of the Holy Spirit, Gambier, on Sunday, June 21st, the following, graduates of Bexley Hall this year, were ordained by Bishop Leonard to the diaconate: EUGENE FREDERICK BIGLER, A.B.; RUSSELL KIRBY CAULK; THOMAS GUTHREY CLIFTON MCCALLA, A.B.; EDMUND GILMORE MAPES; and OTIS ALEXANDER SIMPSON.

Mr. Bigler will go to Grace Church, Defiance, and adjacent missions; Mr. Caulk to Ascension Church, Wellsville; Mr. McCalla to Trinity mission, Bellefontaine; Mr. Mapes to St. Mark's mission, Shelby, and adjacent missions; and Mr. Simpson to the Church of Our Saviour, Salem, and Trinity Mission, Alliance.

The Ordination sermon was preached by Dr. H. W. Jones, Dean of the Theological Seminary. In the evening the Baccalaureate sermon for Kenyon College was preached by the Rt. Rev. Boyd Vincent, D.D., Bishop Coadjutor of Southern Ohio.

DEACONS AND PRIESTS.

VIRGINIA.—On Friday, June 19, the annual Ordination of graduates of the Virginia Seminary took place at Emmanuel Chapel, Theological Seminary, the four Bishops within the Virginia Dioceses taking part.

There were ordained for Virginia, by the Bishop of the Diocese, to the priesthood: the Rev. Messrs. CHARLES H. GROSS, GEO. P. MAYO, JOHN M. HAMILTON, FRANK L. ROBINSON, and ROBB WHITE, JR.

To the Diaconate: Mr. W. H. DARBIE, Mr. ERNEST EARLE OSGOOD; the latter formerly a Baptist minister.

By the Rt. Rev. Alfred M. Randolph, D.D., for Southern Virginia, to the priesthood: Rev. EDGAR H. DICKINSON.

To the diaconate: MR. FRANKLIN DAVIS.

For Diocese of West Virginia, to the priesthood, by the Rt. Rev. Geo. W. Peterkin, D.D., LL.D.: The Rev. Messrs. THOMAS C. DARST, ROBT. NELSON MEADE, EDWIN B. SMEADE.

By the Rt. Rev. Wm. L. Gravatt, Coadjutor, to the diaconate: Mr. FRANCIS VAN R. MOORE.

PRIESTS.

CONNECTICUT.—On the Feast of St. Barnabas, at Trinity Church, Branford, the Rev. JOHN H. JACKSON of East Haven and the Rev. HENRY B. OLMSTEAD, curate in the Church of the Holy Apostles, New York. The latter is the son of the late Rev. Henry Olmstead, D.D., for twenty years rector of Trinity Church, Branford. Mr. Jackson was presented by the Rev. Dr. Andrews of Guilford and Mr. Olmstead by the rector of the parish, the Rev. Henry W. Winkley. The sermon was preached by the Rev. Robert L. Paddock of New York.

FOND DU LAC.—At Hobart Church, Oneida, on St. John Baptist day, as elsewhere described, the Rev. CORNELIUS HILL, by the Bishop of the Diocese.

SALINA.—On St. Barnabas' day, in St. Peter's Church, Minneapolis, Kansas, the Rev. A. M. GRIFFIN, Ph.D., was advanced to the priesthood by the Rt. Rev. the Bishop of Salina, who also preached the sermon from the words, "I am the Good Shepherd." The Bishop's very forceful words presented the twofold aspect of the priesthood, the human and the Divine, and in his charge to the candidate, referred in a feeling way to the fact that it had been his privilege to present Dr. Griffin to the Bishop of Albany for deacon's orders, and now he was the first one to receive the priesthood at his hands and at the first Ordination held in the new Jurisdiction of Salina. The Rev. J. C. Anderson, President of the Standing Committee presented the candidate, the Rev. W. R. McKim acting as chaplain to the Bishop, and with the Bishop and Mr. Anderson joining in the imposition of hands, and vesting the newly-made priest in the Eucharistic vestments. The Rev. G. M. Geisel, deacon, was also present and assisted in the services of the day.

SOUTHERN FLORIDA.—On St. John Baptist day, June 24, in St. Luke's Cathedral, the Bishop advanced to the priesthood the Rev. D .D. KIDD and Rev. J. F. PORTER. Besides the candidates there were six priests present. The Rev. W. W. DeHart preached a most powerful sermon on "The One, Holy, Catholic, and Apostolic Church," which will be published. The candidates were presented by Archdeacon Brown and Mr. De Hart.

DIED.

JONES.—At Riverdale, Md., June 28, GEORGE I. JONES, aged 67 years.

"Grant to him, O Lord, eternal rest; and may light perpetual shine upon him."

MACNEIL.—Entered into rest at Plattsburgh, N. Y., on Monday, June 22, CHARLES HAMILTON MACNEIL, aged 74, father of the Rev. Hamilton D. B. MacNeil.

Requiem aeternam dona ei, Domine.
Et lux perpetua luceat ei.

STARK.—Entered into Paradise at Royersford, Pa., on Saturday, June 20th, 1903, JAMES PEYTON STARK, son of Mrs. Ella R. Stark of Woodville, Va., in his 30th year. Interment, Woodville, Va.

"Peace, Perfect Peace."

THOMPSON.—On Wednesday, June 24th, at her late residence, 2917 Price Ave., Price Hill, Cincinnati, Ohio, Mrs. MARY ANN THOMPSON, mother of the Rev. Edgar Morris Thompson, aged 73. Funeral on June 26th, from the Church of the Nativity, Price Hill.

THORPE.—On June 21st, at Bristol, Fla., the Rev. T. M. THORPE, of Oaklette, Va.

WANTED.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER wanted for parish on the outskirts of Chicago. Address H. P., care LIVING CHURCH, Milwaukee.

THE TRINITY (Episcopal) CHURCH at Watertown, South Dakota, is in need of a rector. Please correspond with H. D. WALRATH, or J. I. MONKS, wardens.

WANTED, PRIEST in Northern town; parish strong and active. Good field for the right man. Address St. P., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

RECTOR of small Western parish desires position as assistant rector or rector of small Eastern parish. Moderate salary. Married. Address I., THE LIVING CHURCH Office, Milwaukee.

CLERICAL SUMMER DUTY.

A PRIEST in beautiful summer resort near St. Paul, would like to exchange light duties with someone in or near Chicago—July or August. Address, B., LIVING CHURCH, Milwaukee.

WANTED—Clerical Supply for vacant parish in manufacturing town of Northern Michigan for months of July and August. Address, F. E., care THE LIVING CHURCH, Milwaukee.

SHOPPING.

MISS E. A. CUMMINS, 76 Third Place, Brooklyn. New York Shopping. No commission. References.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

BUSINESS CARDS.

JOSHUA BRIERLEY, Mortuarian, 406 Broad Street, Newark, N. J. Telephone 166.

INFORMATION BUREAU

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

FIVE PER CENT. INVESTMENT.

JULY 1ST being the time when most dividends on investments are paid, and when, consequently, many persons desire to make new investments, The Young Churchman Company beg to state that a few thousand dollars in their FIFTEEN YEAR GOLD BONDS, bearing interest at the rate of Five Per Cent., payable semi-annually, may still be obtained at par. The entire issue is $35,000, of which two-thirds are already sold. Particulars, with copy of the Deed of Trust executed for the Bond Holders to the Wisconsin Fidelity Trust and Safe Deposit Co., sent on application to THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the receipt of the following additional gifts for the College Building Fund: Trinity Church, Geneva, N. Y., $60.82; St. Paul's Church, Rochester, N. Y., $100; For. Comm. Woman's Auxiliary, Pennsylvania, $10; C. W. Parker, $5; "A Friend," Hudson, N. Y., $25; Geo. B. Sloan, $5; Park Painter, $5; Francis G. DuPont, $50; Reverdy Johnson, $20; Chas. C. Shippen, $10; "A Member," Church of the Ascension, Baltimore, Md., $5; John M. Glenn, $10; Hon. Henry D. Harlan, $10; Thos. G. Perkins, $10.

Contributions from givers in the United States, $10,824.10; contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $7,720.95.

G. F. S. A., CHICAGO.

In Acknowledgments published last week, "Dorothy Branch, $25.00," should read "Dorothy Dox, $25.00."

BOOKS RECEIVED.

THE RELIGIOUS EDUCATION ASSOCIATION. Chicago.

Proceedings of the First Annual Convention of the Religious Education Association.

A. LOVELL & CO., New York. (Through Geo. Brumder.)

Tales of Wonderland. By Rudolph Baumbach. Translated by Helen B. Dole. Adapted for American children by Wm. S. M. Silber. Price, 30 cents.

RICHARD G. BADGER. Boston.

April Twilights. Poems. By Willa Sibert Cather. Price, $1.00.

The Mothers. A Dramatic Poem. By Edward F. Hayward. Price, 75 cents.

Young Ivy on Old Walls. A Book of Verse. By H. Arthur Powell.

A Field of Folk. Poems. By Isabella Howe Fiske. Price, $1.00.

FREDERICK A. STOKES & CO. New York.

The Sacrifice of the Shannon. By W. Albert Hickman. Illustrated. Price, $1.50.

PAMPHLETS.

Thomas S. Clarkson Memorial School of Technology, Pottsdam, N. Y. Catalogue 1902-1903.

Diocese of Vermont: *Tenth Annual Address* of the Rt. Rev. A. C. A. Hall, D.D., to the Convention.

The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Archdeaconry at Saranac Lake—Work of the Bishop of Delaware.

THE SUMMER meeting of the Archdeaconry of Ogdensburg met with the Rev. W. H. Larom in St. Luke's parish, Saranac Lake, on the 24th and 25th. After evensong on St. John Baptist's day the Rt. Rev. Dr. Coleman, Bishop of Delaware preached the sermon. His subject was the Self-complacency of Our Day. The Bishop was at his best, and his words were fully appreciated. On Thursday there was a celebration of the Holy Communion at 11 o'clock, when the Rev. A. C. Stein of Lake Placid preached the sermon. The rector and vestry of St. Luke's made the visiting clergy more than welcome. All were entertained at the beautiful Hotel Algonquin. Rides on the Lake and drives through the woods filled in the moments of leisure. At the business meeting the Rev. W. W. Lockwood was reëlected Secretary and Treasurer, and a resolution on the death of the Rev. S. M. Rogers of Ellenburgh was passed.

THE BISHOP of Delaware has just finished a round of visitations in the Ogdensburgh Archdeaconry for the Bishop of Albany, during which he confirmed 120 persons—admitting two Roman Catholics, laid the corner stone of the new Grace Church, Canton, consecrated St. Paul's Church, Fort Covington, and preached the Baccalaureate sermon at the Normal School at Potsdam. The Rev. Mr. Patterson, the Baptist minister at Massena, and his whole family, were confirmed by Bishop Coleman. Mr. Patterson has been accepted by Bishop Doane as a postulant for Holy Orders. He will serve his year of preparation under the Rev. Dr. Kirby, rector of Trinity Church, Potsdam.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Illness of Archdeacon Hughson.

THE REV. WALTER HUGHSON of Morganton, N. C., Archdeacon of Asheville, has been very ill with fever since the first of June. His condition remains unchanged.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Glencoe—Chicago Notes.

ON THE EVENING of June 19, at the home of Mr. Geo. F. Orde, Glencoe, a reception, attended by 100 of the suburbanites, was tendered to the Rev. G. Craig Stewart, who recently took charge of the mission of St. Paul's. A very delightful feature of the evening was the presence of 35 choir boys, under the direction of Mr. Kilner Thomas, from St. Peter's, Chicago, where Mr. Stewart made many friends during the six months of his probation after admission to the Church as a candidate for Holy Orders. This surprise was planned by Mr. E. D. Brigham of St. Paul's finance committee and formerly a vestryman of St. Peter's.

THE REV. SIMON BLINN BLUNT, assistant to the Rev. Dr. G. McClellan Fiske at St.

Stephen's, Providence, R. I., has been a visitor in Chicago, officiating in the Church of the Redeemer on June 21st.

An interesting function on the evening of St. John Baptist day was the graduation of the 1903 Class of trained nurses at St. Luke's Hospital. The exercises in the chapel consisted of the Processional, sung by all the nurses not on night duty, and shortened evensong by the chaplain, the Rev. G. B. Wright. There was sung the class hymn, No. 423, followed by the address by Dr. Frank Cary, who advised the nurses not to specialize, nor betray a trust, to be cheerful with their patients, to avoid gossip, the spirit of commercialism, and unionism, for women should have a higher motive than money-getting, and should not be too anxious in standing up for their rights, inasmuch as their vocation would be their safeguard. The President of the Hospital, Mr. Leslie Carter, conferred diplomas upon seven graduates. The chaplain then said the prayer of consecration of badges, and presented to Miss Averill the Harriet Fulmer Prize; dwelling in his address upon the importance of earnestness and zeal. The Rev. W. O. Waters, rector of Grace Church, then pinned on the badges, pronouncing in each case the formula: "I invest you with this badge of the St. Luke's Training School, in the Name of the Father and of the Son and of the Holy Ghost. Wear it with increasing honor to yourself, and to the institution of which you are now a graduate." In an address of some length the rector spoke of the reminder conveyed in the place, the altar, and the cross. Before Calvary the Greeks worshipped athletics; now our bodies are considered as temples. Christ reached the soul through the body. In the nurses' apartments, the fine Stickney memorial, with its accommodation for 51, a reception followed.

The Bishop Coadjutor took possession, with his family, of his summer cottage, up north, on the 25th ult.

On the 24th of June there was interred in the Press Club lot in Mount Hope Cemetery, all that is mortal of a distinguished ornament of the city press, Samuel Vernon Steele. He was well known and highly esteemed by all who knew him. A native of England, he came to this country in his youth, and was a member of Chicago's first vested choir, organized at the Cathedral by Canon Knowles, over 30 years ago. One of the founders of the Chicago Press Club, he was prominent as a writer in such leading dailies as *The Times* and *The Chronicle*, until prostrated by the disease which terminated a useful life.

At the early celebration on the 20th was blessed, at St. Peter's Church, a solid silver chalice and paten, presented by "The Thimble Club" of Lake View, in memory of Mrs. Buford and Mr. Campion, members recently deceased.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

New Site for the Cathedral.

A large and influential gathering of people of St. John's Cathedral, Denver, convened on Thursday evening for the purpose of hearing the report of the committee of twelve which had been appointed at the parish meeting to investigate the matter of a change of site for the new Cathedral. The Bishop, the Dean, the vestry of St. John's, the diocesan officers, and over three hundred others were present. The committee of twelve had appointed a sub-committee, consisting of Messrs. Rathoon, Cobb, and Rubidge, to go into details. These reported in favor of purchasing the twenty lots on Clarkson, between 12th and 14th, opposite Wolfe Hall, the diocesan School for Girls. This site can be purchased for $30,000. Then the report favored the sale of the old Cathedral, and recommended that plans be obtained immediately for the erection of a Cathedral, chapter house, deanery, etc., but that no plans be accepted without the Bishop's approval of them. The report of the sub-committee was adopted unanimously, thus closing an enthusiastic gathering and an epoch in the history of the Diocese of Colorado. The benediction was pronounced by the Bishop.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Archdeaconry at New Haven.

The annual meeting of the New Haven Archdeaconry was held on Tuesday, June 16th, in St. Paul's Church, New Haven. Holy Communion was celebrated at 10 A. M., the Rev. Geo. Hickman Buck, Archdeacon, being celebrant, assisted by the Rev. Dr. Lines, rector of the parish. At 11 o'clock the business session was held in the parish house. The Archdeacon made his annual report and the rectors of the assisted parishes spoke of the work being done in their respective cures. Of the $12,000 to be raised this year in the Diocese for diocesan missions, this Archdeaconry is apportioned $3,716, and $1750 is appropriated for use in the Archdeaconry. Eleven parishes and one mission received assistance during the past year. The Archdeaconry is about to inaugurate the services of the Church at Madison for the summer residents. The standing committee of the Archdeaconry is as follows: Rev. Geo. H. Buck, Archdeacon; Rev. Wm. A. Beardsley, Secretary and Treasurer; Rev. Frank W. Baker, D.D., Rev. Geo. Brinley Morgan; Thos. L. Cornell, and Frederick C. Earle.

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

Work of the Bishop.

The Bishop of the Diocese has been in great demand of late as the preacher of commencement sermons. First came his annual address before the young women of St. Mary's College, Dallas, which he founded and has managed with such signal success. Later, he delivered the commencement sermon before the State Agricultural and Mechanical College, at Bryan, and a few days later he made the address to the graduating class of the University of Texas, at Austin. An interesting circumstance connected with the last two addresses is that he was the preacher at the opening of both institutions, about 25 years ago. Both addresses have been printed in the daily press throughout the state. On the Second Sunday after Trinity the Bishop delivered the commencement sermon at the University of the South, Sewanee.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

The Lynching Denounced by the Clergy of Wilmington.

The horrible crime and the shocking lynching which have recently been committed near Wilmington have stirred the whole community. The fact that the excitement was intensified and the defiance of the courts encouraged by a Presbyterian minister, who openly, in his sermon, defended the lynching and exhibited the blood-stained garments to excite his hearers, led the clergy of the city to meet on the morning after and appoint a committee, the Rev. Hubert E. Wells of St. Andrew's Church, chairman, to draw up resolutions. The following is their action:

"Whereas, A revolting and fiendish crime has been committed in our community; and

"Whereas, The crime has been violently and fiendishly expiated by lynching the self-confessed perpetrator, and

"Whereas, The execution of the law has thereby been taken from the courts of our state, and their majesty and dignity dishonored, therefore be it

"*Resolved*, That we put on record our sense of sorrow, indignation, and shame at the lawlessness and anarchistic demonstration that has brought reproach upon all classes and conditions, and condemn and repudiate such lawlessness and inhumanity as have shocked not simply our own people, but the nation at large.

"That we, in and through the pulpit, insist upon the sanctity of the law and the necessity for confiding in the wisdom and integrity of our courts of justice."

The following priests sign the paper: the Rev. Hubert E. Wells, the Ven. George C. Hall, D.D., the Rev. Kensey J. Hammond, the Rev. Wm. Doane Manross.

IOWA.

T. N. Morrison, D.D., Bishop.

Death of the Rev. Joseph De Forest.

It is reported that the Rev. Joseph De Forest, who was missionary at Washington, Iowa, until quite recently, was found dead in his bed in San Francisco, on Monday, June 29th. Mr. De Forest was a graduate of Nashotah in the class of '72, and was ordained by the late Bishop Armitage as deacon in 1872 and priest in 1873. His early clerical work was in Wisconsin, first at Manitowoc and afterward at La Crosse. He became rector of St. Paul's Church, St. Louis, in 1881, of St. Andrew's, Fort Worth, Texas, in 1888, and of St. Thomas', Canyon City, Oregon, at some time in the nineties. Mr. De Forest was in the Diocese of Iowa only for a short time.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Choir at Winchester—Warsaw—Georgetown—Newport.

Emmanuel Church, Winchester, has been improved and added to recently, giving space for a vested choir of thirty persons. Voluntary contributions for about three-fourths of the improvements have been handed in, as yet, no one has been asked to contribute. It is confidently expected that by the time the work is entirely finished there will be ample means to pay all claims. The Rev. Frank B. Wentworth, the new rector, is recovering from a recent illness, and is doing a fine work for Christ and the Church among our townspeople.

For some time past the mission at Warsaw has had yearly visitations from the Bishop, but no other services, until this year, when our General Missionary has been with them on two occasions. There seems to be a growing interest in the Church services, manifested by the good congregations, and by the personal attentions to our missionary by other than Church people, and it is truly hoped that a new era may be dawning for the Church, in this place.

At Georgetown the rector and his people are making an effort to finish their Church tower.

St. Paul's, Newport, has sent to the Bishop its former large Communion service, for a mission; and St. Peter's, Paris, is holding a cabinet organ subject to his order, for the same purpose. Thus we are coming to realize the *family relationship* in our Diocese.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Visit from the Bishop of California.

The visit of the Bishop of California to Brooklyn on Sunday, June 14th, afforded the opportunity for the renewal of many old friendships. In the morning Bishop Nichols preached in St. Agnes' chapel, Manhattan,

whose vicar, Dr. Manning, was formerly one of his clergy in California. In the afternoon he visited the Church of the Messiah, Brooklyn, to confirm the daughters of Mr. and Mrs. Clifton Todd, using the same Prayer Book that he used 15 yeas ago at the wedding of the parents, in Christ Church, Hartford. In the evening the Bishop preached to a large congregation in the Church of the Redeemer, Brooklyn, whose rector, the Rev. T. J. Lacey, came only recently from the Diocese of California.

MAINE.

Robt. Codman, D.D., Bishop.

Rectory for Saco.

Trinity Church, Saco, has voted to buy the Perkins property for a rectory. Trinity parish has recently received a number of handsome gifts and among these articles for a new chancel. From the church at Clifton, Ohio, of which the late Rev. Edward F. Small, formerly of Saco, was rector, and from Mrs. Small, the parish received gifts for the church valued at several hundred dollars. These are to be a memorial to Mr. Small, and Mrs. Small's gift is a chancel rail with brass standards. Friends at Bar Harbor have given the church a new oak altar and lectern.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Trinity Church — Anniversary at Ipswich — Notes.

By invitation of the rector of Trinity Church, Boston (the Rev. E. Winchester Donald, D.D.), the Rev. B. Talbot Rogers, warden of Grafton Hall, Fond du Lac, Wis., will have charge of services at Trinity Church during the rector's vacation, through part of July and August.

The 20th anniversary of the consecration of Ascension Memorial Church, Ipswich (Rev. Reginald Pearce, rector), was commemorated on June 21st. The morning preacher was the Rev. M. H. Gates, a former rector, and in the evening, the Rev. Reuben Kidner, also a former rector, spoke especially to the Ipswich Mutual Benefit Society of which he was the founder, and the members of which attended the service in a body. The parish was organized in 1867. The corner stone of the present edifice was laid by Bishop Eastburn in 1869, and in 1883 the church was completed and consecrated as a memorial to the late Rev. John Cotton Smith of New York, who was a large donor to the parish.

A long series of lectures will be given this summer upon Emerson, in Concord and Boston. At the latter place, the Rev. R. Heber Newton, D.D., will speak on July 22, upon the topic, "Emerson, the Man."

The Harvard Summer School of Theology will open its season, July 7. Fourteen Church clergymen were enrolled last summer as students.

Miss Annie E. Foxcroft, sister of the Rev. Francis A. Foxcroft, and daughter of a clergyman for many years connected with this Diocese, was married to Mr. Bertram E. Drew, June 25th in St. James' Church, North Cambridge. The Rev. Edward Abbott, D.D., officiated.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Honors for a Candidate—Elkhorn—La Crosse

A candidate for orders in this Diocese, Mr. Robert Daniel Williams, B.A., was among the seven highest honor men, *magna cum laude*, among the several hundred graduates this year at Princeton, and himself took the highest philosophic honor, an award that is not always given out and for which only the highest standard of excellence makes one eligible. Mr. Williams received the Chancellor Green Mental Science Fellowship and the Class of '69 Prize in Ethics. His thesis was a masterly work on "The Transcendental Agnosticism of Mr. Herbert Spencer," and was a distinct and extended refutation, which will probably be published, of the rational grounds upon which Mr. Spencer's Agnosticism is based. Mr. Williams is from Racine, Wis., is a graduate of Racine College Grammar School, and will take a course at the General Theological Seminary preparatory to Ordination.

The choir boys' brass band from St. John's Church, Elkhorn, recently visited Delavan and gave a public concert in the city park on a Saturday evening. The rector, the Rev. P. H. Linley, accompanied them. Their work was very successful, and all Delavan turned out to hear them. The concert was given under the auspices of St. Agnes' guild of Christ Church, Delavan (Rev. E. S. Barkdull, rector).

The rector of Christ Church, La Crosse, the Rev. C. N. Moller, will spend most of his vacation in Chicago, taking duty on three Sundays in August at St. Chrysostom's Church.

MONTANA.

L. R. Brewer, D.D., Miss. Bp.

Convocation at Butte.

The Convocation gathered in St. John's Church, Butte, on Sunday morning, June 21st, for the opening Eucharist with sermon by the Rev. H. G. Wakefield. In the evening the Bishop delivered his annual charge. He began with the subject of Missions. The Apportionment Plan, he said, had succeeded, but not as fully as he had hoped for. He felt it necessary for its complete success that every parish and mission should be brought into line, and each wealthy Churchman and Churchwoman influenced to give according to their means. He still held, he said, most firmly and tenaciously to the views expressed in his last annual address, that it would be better to apportion for the whole million, and that Sunday School and Auxiliary offerings should be included in the apportionment. He believed the latter to be absolutely essential to the success of the Apportionment Plan. But so far the Board had thought differently. What they will do this year, he is anxiously waiting to see. Montana had done excellently well indeed. The year's contributions for General Missions will be more than $3,000, every parish and mission having met its apportionment, while the resolution of last year that $2,000 be raised for Diocesan Missions was more than made good by offerings of $2,150. Taking up the organization of a Diocese, he had the promise that by next year there would be the requisite six self-supporting parishes within the District. Considering the financial aspect, he stated that the treasurer felt that the Endowment Fund should reach at least $60,000, and, if possible, $75,000. It is now $24,000. The accretions by interest and assessments will make it $27,000 by next year. There will be the promised $20,000 from general funds which are assigned to newly formed Dioceses, and he hoped for some help in the East. In case the Convocation felt ready to take preliminary action this year, looking to more definite action next year prior to the meeting of the General Convention of 1904, he should be glad to have the question taken up. He would hope that, when relieved of the support of the Bishop, the general Board would add $1,000 to their missionary appropriation.

The next day the officials were, in general, reëlected and reappointed. As for preliminary action relative to the formation of a Diocese, a committee was appointed to draft a constitution and canons in preparation for the possible action of Convocation next year, and another committee on finance, with full power to take action relative to the increase of the Endowment Fund as suggested in the Bishop's address. A paper was read in the afternoon by the Rev. E. R. Dodds on "The Spiritual Life of the Parish," and there was a missionary meeting in the evening.

A pleasant feature of the Sunday morning service was the consecration of a new memorial window, placed in St. John's Church by Mrs. John Noyes, in memory of her late husband.

NEW JERSEY.

John Scarborough, D.D., Bishop.

B. S. A.—Diocesan Notes—Progress at Camden and Plainfield.

The Elizabeth Local Council of the Brotherhood of St. Andrew held a conference on June 20 at Christ Church, New Brunswick (the Rev. E. B. Joyce, rector). Delegations were present from Elizabeth, Plainfield, Rahway, Metuchen, Perth and South Amboy, and other cities. The subject for discussion at the conference was "Christian Manhood," and among the speakers were F. B. Kilmer of New Brunswick, J. W. A. Smith of Elizabeth, and Henry Stewart of Edgewater, Staten Island. In the evening addresses were made by the Rev. E. B. Joyce of Christ Church, and the Rev. J. R. Atkinson, rector of Trinity Church, Elizabeth. There was a large attendance.

On Friday, June 19, a conference of the New Jersey members of the Girls' Friendly Society was held at Falsington, Pa. "Hillside," the summer home of the Girls' Friendly, is located at Falsington, and the conference was held there, amid delightful surroundings. The home has proved a great blessing to the members of the society in this Diocese.

Bishop Scarborough opened with prayer the exercises at Freehold, Saturday, June 27, commemorating the 125th anniversary of the battle of Monmouth. Senator Fairbanks of Indiana, and Governor Murphy of New Jersey, made addresses, and there was a notable military parade. The Daughters of the American Revolution held a festival the week before at Somerville, at which the Rev. Brockholst Morgan spoke.

When Christ Church, Riverton, built its beautiful new parish church some years ago, the old building (of wood) was donated, and moved to Palmyra, a new settlement about a mile from Riverton. Such has been the growth of this new work since then, that there has since been erected there a rectory and a parish house, and the parish is showing steady and substantial growth under the rector, the Rev. Francis H. Smith. The Bishop on his visitation recently, found the work in a most encouraging condition.

Holy Trinity, Ocean City, is another comparatively new work. The place is a new seaside resort, not far from Alantic City. A few years ago the Rev. Martin Aigner, then of Mount Holly and now of Franklin, Pa., began a service for the summer season. In due time a church was built, and now the work is grown to such an extent that there is a demand for services the year round, and the church will soon, probably, be made an all the year congregation.

The Sisters of St. John the Baptist have the charge of Christ Church Home, South Amboy, which was built and endowed by the Stevens and Conover families. Recently the house has been enlarged and improved, and on St. Barnabas' day, at the reopening of the school, the Bishop held a service of benediction, using a most appropriate form, prepared for the occasion by one of the Sisters in charge. The Rev. H. M. P. Pearse, rector of Christ Church, who is the chaplain of the Home, assisted in the service. The

Bishop commended the work of these consecrated women, in a few hearty words, and gave his blessing to the assembled school and household.

St. Andrew's Church, Lambertville (the Rev. Herbert Stanley Smith, rector), has a vested choir that is fortunate in being assisted in the services by an excellent orchestra, whose members are most of them parishioners of St. Andrew's. Each year this Amwell Orchestra joins with the choir in a choral festival. On the evening of Trinity Sunday the 10th annual festival was held, the church being crowded to the doors. Twelve musical numbers were given, including three special anthems and several solos and orchestral selections. Medals were given the faithful choir members. The choir numbers 30 men and boys, and the orchestra is of fourteen pieces.

St. Stephen's, Mullica Hill, is one of the venerable parishes of the Diocese, hid away in a quiet nook in South Jersey. The little hamlet was more prominent in the days of the old post roads than it is now. On the evening of May 20, the Bishop, in company with the missionary in charge, the Rev. G. Livingston Bishop, held a special service, and he reports signs of renewed life. Several were confirmed. There is a pretty church building, of stone, and some faithful worshippers, who will form a nucleus for growth, if conditions become more favorable.

The summer meeting of the Convocation of New Brunswick was held on Tuesday, June 23, at St. Luke's Church, Metuchen (the Rev. John F. Fenton, Ph.D., rector). The Bishop was the celebrant at the Holy Eucharist, being assisted by the Dean, the Rev. A. B. Baker, D.D., and the Rev. C. E. Phelps. The preacher was the Rev. Charles Fiske, rector of St. John's Church, Somerville, the text of his sermon being, "I am the voice of one crying in the wilderness." Three nominations were made to the Bishop, from which he selected for another term of three years the Rev. Dr. Baker as Dean. The rules of order were carefully revised along the lines of the report of the special committee appointed to consider the subject. The principal charge was a provision that the usual missionary meeting might be held the evening before the sessions of Convocation, thus providing for this service when the delegates are at their freshest and best. Interesting missionary reports were received from the various clergy. The Rev. Harvey Officer of Princeton has begun a work at Princeton Basin, and the Rev. H. L. Phillips reported growth at Hightstown, where guild rooms have been rented and new work undertaken. At Island Heights there is a summer congregation that crowds the church, and the work has begun to tell in forming an all-the-year-round congregation, there being already 30 communicants. The report of the Associate Mission showed for the quarter receipts of $1,371.40 and expenses of $1,190.03. South River and Chesaquake have been added as mission stations, and the work has been increased at Sea Girt and Allaire, while Point Pleasant is to leave the Mission's care and become an independent parish. Two important fields of work have been developed recently in the advance work of the Convocation, one at Pennington, the home of a large Methodist college and school, where, with the most cordial relations with the Methodist authorities, occasional services have begun that may lead to hopeful results; the other at Clinton, where mission congregations of 100 to 150 have gathered, and the work has prospered to such an extent that the building of a chapel may soon result. The Bishop also recorded remarkable progress in the colored mission work of Convocation.

In the afternoon the Rev. H. C. Rush of Westfield, read an essay on "How Shall We Increase the Churchman's Sense of Responsibility?" and in the evening there was a missionary service.

There are two parishes near Camden, that are showing wonderful signs of growing strength. Some years ago the Rev. Joseph P. Taylor, D.D., now of Plainfield, then of Camden, began a mission service at Cramer Hill, a suburb of Camden. A modest chapel was built, the work being done by men of the mission, with their own hands, after the labors of the day and sometimes well into the hours of the night. Soon the chapel was too small, and a stone church was built. The parish is now prospering, and the church is always well filled. The list of communicants has grown to a long one, and nineteen more were added through the Confirmation class recently presented by the Rev. Roland Ringwalt.

Grace Church, Haddonfield, is the other parish that has reported such remarkable progress. Since the present rector, the Rev. W. H. Burkhardt, came from West Virginia, to take charge of the work, there has been unprecedented growth. A mission has been revived at Haddon Heights, and other mission work in near-by places is under consideration.

The church in Plainfield is growing rapidly. As already stated in The Living Church, Grace Church has begun a promising colored mission, from which a dozen Confirmation candidates have been presented. At Holy Cross, North Plainfield, the Rev. W. Montgomery Downey has plans in preparation for the re-decorating of the church interior, and the work will be done some time during the summer, probably. A flag walk has been laid about the large property, and other improvements are in progress. The Church of the Heavenly Rest, in the part of Plainfield formerly known as Evona, was for years maintained as a mission chapel by the faithful work of layreaders from Grace Church. The city is now growing rapidly in the direction of the church, and it has been made a part of the work of the Associate Mission, in charge of the Rev. Harris C. Rush. The future is full of promise.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Bishop Kozlowski Celebrates.

At the request of the Bishop of New York, Bishop Kozlowski of the Polish Church, celebrated Mass at St. Ignatius', 87th Street and West End Ave., New York, on June 22nd.

NORTH CAROLINA.

Jos. B. Cheshire, D.D., Bishop.

Colored Work.

In his annual report to the Bishop on the Colored work in the Diocese, Archdeacon Pollard recalls that his report is made on the eve of the twenty-fifth anniversary of his ordination as deacon. The past has been the banner year in the contributions of the colored missions, which amounted to $2,603.12. Friends outside had placed $207.93 in his hands as well, which amount has been used in opening two most promising missions and caring for one old mission. In the South at large, the work among the colored people ministers specifically to 20,000 persons, of whom 8,000 are communicants, worshipping in 200 churches and chapels, in charge of 108 clergymen, with 65 men and 145 women as auxiliary workers. In the entire country there are 85 colored clergymen and about 15,000 colored communicants. The Church is to-day doing more work among the colored people in North Carolina alone than was done in the whole South twenty-five years ago.

OLYMPIA.

Frederick W. Keator, D.D., Miss. Bp.

Progress at Everett.

At a visit of the Bishop to Trinity parish, Everett (Rev. John Brann, rector), on St. John Baptist's day, he preached in the evening at the Everett Theatre to the Masonic Order, who were present in large numbers. At the parish church, on May 24th, the John Buford Post G. A. R. and W. R. C. attended the morning service, and the rector preached the annual memorial sermon. On Trinity Sunday morning there were present in the congregation the graduating class of the High School, 14 in number, and the rector preached the Baccalaureate sermon. The church was scarcely adequate to accommodate the large number present. The parish is making very satisfactory progress, 37 having been confirmed since last August, when the present rector entered upon his work, and since Easter 17 have been baptized by the rector, six of whom were adults. A sewing circle has recently been formed, and the Woman's Guild has just made a payment of $300 on the mortgage. The Bishop has granted a lay reader's license to Mr. F. D. Carson, who has commenced services at Langley on Whitby Island.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Death of James P. Stark - Philadelphia Notes.

In the death of James Peyton Stark, Epiphany Church, Royersford, Pa., has lost a very promising young Churchman. He took great interest in the spread of Christ's Kingdom and His Church, and was ever ready by word and action to do the Church a service. He was a member of the executive committee of the church and Secretary of the Brotherhood of St. Andrew. He died on Saturday, June 20, aged 30 years. The funeral services were held in the Church on Sunday afternoon, the Rev. A. L. Urban officiating, and the body remained in the church until Monday morning, over which a Christian Watch or Vigil of the Dead was kept by members of the executive committee and the Brotherhood of St. Andrew. The body was conveyed to the home of his mother at Woodville, Va., for interment.

The people by St. Jude's Church, Philadelphia (the Rev. Chas. Logan, rector), are raising a fund of $10,000 as a memorial to the late accounting warden, Jacob Lybrand Smith. The fund is to be completed by next St. Jude's day, and will be devoted to the perpetuation of some part of the parochial work in which Mr. Smith was deeply interested during his life time.

The Bishop Coadjutor has issued a second letter relative to the raising of an extra mission fund for the cause of diocesan missions. A generous Churchman has offered to add 33⅓ per cent. to any amount raised by July 1st, and the Bishop Coadjutor earnestly hopes that the fund may reach the $100,000 mark. Bishop Mackay-Smith has shown great interest in the work of diocesan missions, and has been successful in arousing new enthusiasm in many quarters.

Calvary Church, Rockdale, kept its seventieth anniversary on the Second Sunday after Trinity, June 21st. At the morning service addresses were made by two former rectors, the Rev. George Miller, now of St. Nathaniel's Church, Philadelphia, and the Rev. Francis M. Taitt, now of St. Paul's, Chester. The evening service was commemorative of the work of the Sunday School, and an address was made by one of the first scholars of the school.

It has been announced that the memorial to be erected by the parish of the Holy Apostles for its first rector, the late Rev. Chas. D. Cooper, D.D., will be a parish house

for their work among the colored people at the chapel of St. Simon the Cyrenian, which is under the charge of the Rev. Richard N. Thomas.

The Philadelphia Junior Local Assembly of the Brotherhood of St. Andrew held its quarterly meeting at St. Wilfrid's Church, Cramer Hall, N. J. In the afternoon there was a conference on the work of the Junior department, with particular reference to its opportunities and responsibilities, and in the evening a short service was held in the church.

The Brotherhood of St. Andrew men in West Philadelphia were the guests of the Calvary Chapter on Thursday evening, June 25th, at a reception to meet the new rector of the parish.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Gifts to St. Mary's.

The Saint Mary Memorial, Pittsburgh (Rev. Geo. W. Lamb, vicar), has received a litany desk of polished oak and brass, the centre panel bearing a cross in brass, with the following inscription: "To the Glory of God, and in loving memory of John and Ardelia Scott. Trinity Sunday, 1903."

On Monday evening, June 22nd, a Provisional Chapter of the Brotherhood was organized at the Saint Mary Memorial. Mr. H. D. W. English, President of the National Council was present, and gave a helpful address. Saint Mary's is located in a district full of opportunities for such work. The Bible Class for men has already been established.

The Rev. and Mrs. Frank Steed of Crafton, will sail on July 1st, for a two months' visit among friends in England.

SALINA.

S. M. Griswold, D.D., Miss. Bp.

The Floods – Gifts at Salina Work of the Bishop

The disastrous floods, which have created such havoc in the West, visited this district also, and in Kansas, whose name has so often been associated with droughts and crop failures due to hot suns and blasting winds—though indeed there is a happier side to Kansas life—for 15 days the sun did not shine, and water fell in torrents, overflowing the valleys and covering even the prairies for a depth of from a foot to twenty-five feet, for an area of many miles. Whitsuntide found us entirely cut off from the outside world, and trembling with apprehensive dread lest still more was to come. At Christ Church, Salina, Bishop Griswold read the Penitential Office and blessed a beautiful solid silver Communion service, chalice, paten, ciborium, and cruets which, with a handsome morocco covered chest, had been received just a day or so before the railroads were abandoned, from two communicants of old St. Peter's Church, Philadelphia, through Bishop Griswold and his friend, Dr. Nelson. Being given as a thank offering and set apart for this sacred purpose in the midst of such circumstances, they taught a very helpful lesson of absolute reliance upon the Father "who doth not willingly afflict or grieve the children of men." The service was very much needed.

Bishop Griswold has completed his visitation of his immense field, and although he realizes more fully its needs and is correspondingly perplexed to supply these demands, yet he is also more certain of the Church's opportunity, and his enthusiasm has had a healthy growth, if that were possible. He finds much to inspire and encourage, and best of all, he has a faculty of imparting this to his faithful band of workers.

SALT LAKE.

Abiel Leonard, D.D., Miss. Bp.

Indian Work.

Bishop Leonard has just returned from a visitation to the Indian mission in the Ute Reservation, at which he made his first Confirmation among the Indians. The service was in the church at Leland. As the Bishop addressed the congregation, his words were interpreted by Charley Alhandra, an Indian. The Bishop confirmed four, and also baptized the infant daughter of the missionary, the Rev. M. J. Hersey.

The Easter festival this season was celebrated by killing the fatted calf and serving a great feast to the Indians. The result of the feast has been especially noticeable in a full church at every service, many sitting on the floor.

The Bishop held services at White Rocks in the evening, speaking to the school children, and afterwards to white people. He remained over at the agency a few days, looking after the erection of the new hospital being built by the Church.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Convocation at Abbeville.

The Greenville Convocation met in Trinity Church, Abbeville, the second week in June; but, owing to the numerous washouts caused by the floods in the upper part of the state, most of the clergy were prevented from attending, and consequently no business sessions could be held. The Rev. A. R. Mitchell of Christ Church, Greenville, Archdeacon of the Convocation, preached the opening sermon. Bishop Capers was present, and also Rev. W. B. Sams, rector of Trinity Church, Rev. O. T. Porcher of Greenwood, and Rev. K. G. Finlay of Clemson.

In Charleston, the Rev. A. E. Cornish, City Missionary, has begun holding Sunday night services in St. Luke's Church, which has been closed since the resignation of its last rector, the Rev. Robert Wilson, D.D. These services are well attended.

SOUTHERN VIRGINIA.

A. M. Randolph, D.D., LL.D., Bishop.

Mission at Abingdon.

St. Thomas' Church, Abingdon, and the chapel in the "Knobs" have been enjoying for the last ten days a spiritual treat from a visit of the Rev. Shirley Carter Hughson, O.H.C. Father Hughson preached twice each day, except the two Sundays when he preached three times, and there were large congregations at every service. In the

A Wonderful Medicine.

If you read The Living Church you know about Drake's Palmetto Wine for the Stomach, Flatulency, and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this can have a trial bottle of Drake's Palmetto Wine free, by sending a letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

One dose a day of this tonic, laxative Palmetto medicine gives immediate relief and often cures in a few days. Drake's Palmetto Wine is a wonder worker for the Blood and the Liver and Kidneys. The trial bottle is sent free and prepaid to all who request it.

A Handsome Book FREE

It tells all about the most delightful places in the country to spend the summer—the famous region of Northern Michigan, including these well-known resorts:

Petoskey	Mackinac Island
Bay View	Traverse City
Wequetonsing	Neahtawanta
Harbor Point	Omena
Oden	Northport

Send 2c. to cover postage, mention this paper, and we will send you this 52-page book, colored cover, 200 pictures, list and rates of all hotels, new 1903 maps, and information about the train service on the

Grand Rapids & Indiana Railway

(*The Fishing Line*)

Through sleeping cars daily for the North from Cincinnati, Louisville, St. Louis, Indianapolis, via Penna. Lines and Richmond, and from Chicago via Michigan Central R. R. and Kalamazoo; low rates from all points.

Fishermen will be interested in our booklet, "*Where to Go Fishing*," mailed free.

C. L. LOCKWOOD, Gen'l Passenger Agent, Grand Rapids, Mich.

Monuments.

Send For Free Booklet.

CELTIC CROSSES A SPECIALTY.

CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago.

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS.

All material supplied. Artistic Stoles a Specialty.

EMMA HAYWOOD, 165 West 94th St., New York.

CHURCH AND CHANCEL FURNITURE

of every description to suit every need. Special designs to order. Prices on request. Catalogues Free.

Phoenix Furniture Co., Eau Claire, Wis.

WOMEN'S GUILD OF ST. IGNATIUS

552 West End Ave., NEW YORK CITY.

Receives orders for vestments, and all kinds of Church needlework, embroideries, linens, etc.

The Guild has for sale also the following books, by the Rev. Arthur Ritchie:

Spiritual Studies in St. Matthew's Gospel. Vol. I. 350 pages, Cloth, $1.50.

What Catholics Believe and Do. Paper, postpaid, 15 cts. Cloth, 25 cts.

Good Friday Addresses on the Seven Words. Three Series: 1. Christ's Religion in the Words of the Cross. 2. The Call From the Cross. 3. The Way of Life. 25 cts. each.

Devotions for Holy Communion. Cloth, 60 cts. Leather, $1.00.

A DELIGHTFUL PLACE TO SPEND THE SUMMER.

In the highlands and mountains of Tennessee and Georgia along the line of the Nashville, Chattanooga & St. Louis Railway may be found many health and pleasure resorts, such as Monteagle, Sewanee, Lookout Mountain, Bersheeba Springs, East Brook Springs, Estill Springs, Nicholson Springs, and many others. The bracing climate, splendid mineral waters, romantic and varied scenery, combine to make these resorts unusually attractive to those in search of rest and health.

A beautifully illustrated folder has been issued by the N. C. & St. L. Ry. and will be sent to anyone free of charge.

W. L. Danley,
Gen'l Pass. Agt., Nashville, Tenn.

Mention this paper.

MONUMENTS

The Summer is the Season in which to erect important Memorials, whether executed in GRANITE, MARBLE, STONE, BRONZE, STAINED GLASS, MOSAIC OR CARVED WOOD.

Work designed for erection in any part of the United States, setting plans sent where the distance is too far to personally superintend.

J. & R. LAMB

Send for Illustrated Handbooks.

OFFICE 59 Carmine St., NEW YORK.

knowledge of the writer there has never been such a spiritual awakening among the congregation. Father Hughson's preaching was of the Evangelical type, and while preaching great theological truths, yet his sermons were so logical and simple that everyone could grasp and understand the great truth which he delivered. He is a natural orator, as well as a great teacher, and it is the opinion of all who heard him, both the learned and the unlearned, the young and the old, that his preaching was a great help to them; and St. Thomas' congregation, as well as the other Christian people who heard him, feel that his visit was a great blessing to this community.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Tower for Bloomington—Death of Rev. Thomas M. Thorpe.

IT IS HOPED that work may be commenced almost immediately on the tower that is to be erected in connection with St. Matthew's Church, Bloomington (Rev. Wemyss Smith, rector). Contracts have been let for this work, as well as for electric lighting, frescoing and other improvements.

THE DEATH of the Rev. Thomas M. Thorpe, a retired priest of the Diocese of Springfield, occurred at Bristol, Fla., on June 21st. Mr. Thorpe was a graduate of Kenyon College in its earlier years, and was ordained deacon by Bishop Odenheimer of New Jersey, and priest by Bishop Horatio Potter of New York. He had been engaged during his ministry in faithful clerical work, and for a number of years past had lived a retired life at Oaklette, Va.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Various Officials—Missionary Council—Death of George I. Jones.

THE STANDING COMMITTEE of the Diocese have elected the Rev. Dr. Randolph H. McKim, President, in place of the Rev. Dr. John H. Elliott, who has held that position since the formation of the Diocese, but who is now incapacitated by ill health. The Rev. Alfred Harding, D.D., continues as Secretary. At its meeting on June 3d, the Standing Committee elected Mr. Wm. H. Singleton Treasurer of the Diocese on nomination by the Bishop; Dr. Wm. C. Rives having declined the election by the recent Convention. Mr. Singleton is well known for his activity, both in his own parish of St. Michael and All Angels, and in the general work of the Diocese, and as chairman of the auditing committee for some years, is especially well acquainted with all matters relating to diocesan finances.

MUCH INTEREST is being felt in the approaching Missionary Council, to be held in Washington, from October 27th to 29th inclusive, the arrangements for which are rapidly progressing. The opening service will be held in the Church of the Epiphany on Tuesday morning, Oct. 27, when the sermon will be by the Bishop of Albany. At the business meeting, to be held after the recess on the same day, an address of welcome will be delivered by the Bishop of Washington; and at the first conference session in the afternoon, Bishop Tuttle of Missouri will preside, and addresses will be made on "The Financial Aspect of the Work," by the Treasurer, Mr. George C. Thomas; and "The General Progress and Achievements of the Year," by the General Secretary, or some other selected speaker. The full programme of meetings and conferences has been arranged by Mr. John W. Wood, Corresponding Secretary, but the speakers and presiding officers are not yet all selected. A meeting of much interest to the public will be held on the first evening in a hall or one of the theatres, when the subjects of the speakers will be, "The Home Missionary as a Patriot," and "The Church's Work in the Home Field: Do Results Justify the Endeavor?" On Wednesday evening of the Council, the Churchmen of Washington will give a reception to the visiting Bishops and delegates. Committees in charge of local arrangements for the Council have been appointed by authority of the Bishop. The chairman of the general, and of the executive committee is the Rev. Richard P. Williams, D.D., rector of Trinity parish, and Archdeacon of Washington. Mr. A. Y. Gray is secretary, and Mr. E. H. Waters treasurer of the general committee.

MR. GEORGE I. JONES, a prominent Churchman residing at Riverside, Md., died at his residence on the 28th ult., at the age of 67 years. Mr. Jones was born in New York City, and in 1860 went to Milwaukee, Wis., and engaged in the produce business with his brother, Chas. P. Jones, who is the well-known Treasurer of the Diocese of Milwaukee. The deceased was a vestryman of St. Paul's Church, Milwaukee, for a number of years and a delegate to diocesan councils. On the coming of Bishop Armitage to that Diocese, he cast his lot with him, and was an earnest supporter with time and money, in the upbuilding of the great Cathedral work, which met with such strong opposition. Some fifteen years ago Mr. Jones removed to Riverside, where he has been active in the work of the Church, and was a delegate to the last diocesan Convention. He leaves a widow, one daughter, Mrs. O. W. Greenslade of Milwaukee, and one son, the Rev. Horace W. Jones, rector of New Decatur, Ala. Both of his children were at his bedside during the time of his brief illness. Mr. Jones was one of those intelligent Catholic Churchmen whose loss will be greatly felt wherever his influence had permeated.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Children's Lenten Gift at Marshall.

THE SUNDAY SCHOOL of Trinity Church, Marshall (Rev. C. O. S. Kearton, rector), has set an example to other Sunday Schools

Many Beverages

are so vastly improved by the added richness imparted by the use of Borden's Eagle Brand Condensed Milk. The Eagle Brand is prepared from the milk of herds of well fed, housed, and groomed cows of native breeds. Every can is tested and is therefore reliable.

A Chance to Make Money.

I have berries, grapes, and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Lou's, Mo.

ART CALENDAR

Four graceful poses from life; figures ten inches high, reproduced in colors. Highest example of lithographic art.

"THE ONLY WAY"

to own one of these beautiful calendars is to send twenty-five cents, with name of publication in which you read this advertisement, to GEO. J. CHARLTON, General Passenger Agent, Chicago & Alton Railway, 328 Monadnock Building, CHICAGO, ILL.

The best railway line between CHICAGO, ST. LOUIS, KANSAS CITY and PEORIA.

Photographs of Summer Resorts.

The Pere Marquette Railroad, the Michigan Summer Resort Scenic Route, is sending out a handsome souvenir of the resort country in the shape of four photographs of beautiful scenes, each 6 x 8 inches, mounted ready for framing, and without advertising printed on them. These make a handsome reminder of the summer days, and will be sent to any address on receipt of 25 cents. Address H. F. MOELLER, G. P. A., Pere Marquette R. R., Detroit, Mich.

THE NORTH-WESTERN LINE

$30.00

Colorado

AND RETURN

First-class to Denver, Colorado Springs and Pueblo from Chicago, commencing June 1 and continuing throughout the summer, good returning October 31. Tickets reading to same points and return will be sold at the rate of $25.00 from July 1 to 10. Return limit, August 31. Correspondingly low rates from other points.

The Colorado Special

fast daily train, one night to Denver from Chicago and the Central States (only two nights en route from the Atlantic seaboard), leaves Chicago daily 6.30 p. m.

A second daily train leaves Chicago 11.30 p. m.

Personally conducted excursions in tourist sleeping cars.

All agents sell tickets via this route.

Write for particulars to W. B. KNISKERN, P. T. M. C. & N.-W. Ry., Chicago.

Chicago, Union Pacific and North-Western Line

C812

UNION PACIFIC

THE OVERLAND ROUTE

WORLD'S PICTORIAL LINE.

in the matter of Lenten contributions for Missions. The average attendance of the school has been 78 during the past year, and their Lenten offerings amounted to $118. The result was brought about by the children working during Lent for the cause of Missions, and by many acts of self-denial. There were no large gifts to make up the amount.

CANADA.

Gifts at Montreal—A Church Congress—Synod of Fredericton.

Diocese of Montreal.

The seven costly sanctuary lamps which were recently presented to the Church of St. John the Evangelist, Montreal, as a memorial of the late Mrs. Ernest Howard, were used for the first time at services on Sunday, June 21st. They form a very artistic addition to the chancel of the church, which is still unfurnished. They are made of wrought brass and each contains a cup of ruby glass in which the olive oil and the float are placed. The lamps hang from a pretty illuminated Gothic scroll, which is suspended from the apse of the chancel by iron chains, and with the Latin text in old English characters, *"Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth."* The lamps are hung immediately in front of the high altar.

Diocese of Ottawa.

Before the Diocesan Synod adjourned, June 19th, the committee appointed to consider the question of holding a Church Congress as suggested by the Diocese of Montreal, reported that it favored a triennial congress, to be held in the year preceding the General Synod, and recommending the appointment of a committee from the Diocese of Ottawa to coöperate with those of other Dioceses. A motion was introduced that on the death of a clergyman, a special collection be taken up all over the Diocese in aid of his widow and family. This was opposed, but on the motion being changed to an amendment to a canon, it was carried. A resolution that the executive committee of the Diocese be enlarged was also carried.

Diocese of Fredericton.

The Diocesan Synod opens July 7th, at Woodstock. There will be a celebration of the Holy Communion at 8 A. M. in St. Luke's Church, and the opening session of the Synod will be held in the parish hall at 10 A. M. There will be a choral service at 8 P. M. on Wednesday, the 8th, on St. Luke's Church, at which the Rev. L. Norman Tucker, General Secretary of the Board of Missions will preach. On Thursday, the 9th, there will be a missionary meeting in Graham's Opera House at 8 P. M., when addresses will be given by the Bishop, the Rev. L. N. Tucker, and others. There will be a celebration of the Holy Communion every day at 8 A. M. during the session of the Synod, and evening prayer at 7:15 P. M.

EDUCATIONAL.

Theological Seminary of Virginia.—The 80th annual Commencement was held on Thursday, June 18, 1903. On this occasion 13 men were advanced from the junior to middle grade, and 9 from middle to senior. Of the outgoing senior class, two, Mr. Franklin Davis and Mr. Francis Van Renssalaer Moore, received certificates of completion of special course, while three were graduated with recommendation to the trustees that on ordination to priesthood and presenting a satisfactory thesis, they should be granted degree of B.D. These were Messrs. John Edwin Ewall, M.A., Thomas Green Faulkner, and Ernest Earle Osgood, B.A. The address to the graduating class was delivered by the Rev. R. A. Castleman of Belair, Md. The degree of B.D. was conferred upon the Rev. Messrs. Edgar Harrison Dickinson (Dioc. S. Va.), Edwin Merton White (S. Va.) and August T. Schepp, Ph.D. (Dioc. Milwaukee).

At the Alumni meeting on Thursday, a very strong and helpful essay was delivered by the Rev. Prof. R. W. Micou, D.D., entitled "The Rediscovery of Faith"; showing the present-day movement of scientific thinkers toward a position of more complete consonance with the divinely revealed religion of its verities.

On Friday, June 19, 1903, the annual Ordination took place in Emmanuel chapel, at which were present the four Bishops of the three Virgina Dioceses.

St. John's College, Annapolis, Md.—Commencement day was June 17th, when 12 graduates took the degree of Bachelor of Arts and 4 that of Bachelor of Science. The Baccalaureate sermon had been delivered on the previous Sunday by the Bishop of Delaware. Among the honorary degrees conferred were that of D.D. upon the Rev. W. S. Simpson Atmore; LL.D. upon the Hon. William Pinkney, and the Hon. James McSherry; and M.A. upon Francis Leroy Satterlee, Jr.

St. Alban's School, Knoxville, Ill., which has for nine years been known as St. Alban's Academy, has reverted to the founder and first rector, the Rev. Dr. C. W. Leffingwell, rector of St. Mary's. The property is undergoing thorough renovation and will be properly equipped for a boys' school of high grade. Mr. Ernest De Koven Leffingwell, graduate of Trinity College, and post graduate student of Chicago University, will be Superintendent, Dr. Leffingwell resuming his former relation as rector. The 14th year will begin on Monday, September 28th.

Hoosac School, Hoosac, N. Y.—The 11th annual Commencement began on Thursday, June 18, with choral evensong in All Saints'

Sure Now

THE TRUTH ABOUT COFFEE.

It must be regarded as a convincing test when a family of 7 has used Postum for 5 years, regaining health and keeping healthy and strong on this food drink.

This family lives in Millville, Mass., and the lady of the household says: "For eight years my stomach troubled me all the time. I was very nervous and irritable and no medicine helped me.

"I had about given up hope until 5 years ago next month I read an article about Postum Cereal Coffee that convinced me that coffee was the cause of all my troubles. I made the Postum carefully and liked it so much I drank it in preference to coffee but without much faith that it would help me.

"At the end of a month, however, I was surprised to find such a change in my condition. I was stronger in every way, less nervous and at the end of 6 months I had recovered my strength so completely that I was able to do all my own housework. Because of the good Postum did us I knew that what you claimed for Grape-Nuts must be true, and we have all used that delicious food ever since it first appeared in the market.

"We have 7 in our family and I do the work for them all and I am sure that I owe my strength and health to the steady use of your fine cereal food and Postum (in place of coffee). I have such great faith in Postum that I have sent it to my relatives and I never lose a chance to speak well of it." Name furnished by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the $7,500.00 cooks contest for 735 money prizes.

300% Yes, It's an Actual Fact. NOT INTEREST, BUT SECURITY.

Two hundred per cent, sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 21 years' experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.

PERKINS & CO., LAWRENCE, KANSAS.

AUSTIN ORGAN CO.
HARTFORD. CONN.
EXCLUSIVE BUILDERS OF
Electric and Tubular Pneumatic Organs
ON THE
AUSTIN UNIVERSAL AIRCHEST SYSTEM
Pat. in U.S., Eng. and Can.
Descriptive Book will be sent on application.

COLORADO TRAVEL

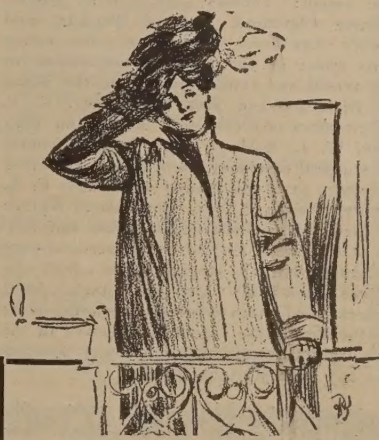
The
Colorado Midland Railway

passes through the grandest Rocky Mountain scenery and reaches the prominent resorts of Colorado.

Pullman Library Observation Cars.

Through tourist service to California points via Great Salt Lake and special low Summer rates. Ask for our literature.

H. W. JACKSON
General Agent, 306 Marquette Bldg.
CHICAGO.



LITTLE JOURNEYS to lake resorts and mountain homes will be more popular this summer than ever. Many have already arranged their summer tours via the

CHICAGO, MILWAUKEE & ST. PAUL RAILWAY

and many more are going to do likewise. Booklets that will help you to plan your vacation trip have just been published, and will be sent on receipt of postage, as follows:

"Colorado-California," six cents.
"In Lakeland" and "Summer Homes," six cents.
"Lakes Okoboji and Spirit Lake," four cents.

F. A. MILLER,
General Passenger Agent,
CHICAGO.

Church, which was filled to overflowing, the rector, the Rev. E. D. Tibbits, singing the office and the Rev. C. T. Whittemore reading the lesson. After the service the guests proceeded to the gymnasium, where the closing exercises of the school year took place. The first number on the programme was the junior prize declamation contest. The judges were the Rev. William Prall, D.D., of Albany, General C. W. Tillinghast, and the Rev. Rodney Cobb of Troy. This was followed by the senior declamation contest. The judges were Dr. William P. Mason of Troy, Clarkson Cowl, Esq., of New York, and the Rev. H. R. Freeman of Troy. At the conclusion of the declamations the Rev. C. T. Whittemore, taking advantage of the opportunity to pay a fitting tribute to the work of Hoosac School and its rector, announced that the prize for the best senior essay had been awarded to Benjamin Frederick Dawson of New York and the junior prize to H. M. Levingston, Jr., of Saratoga. Dr. Prall of the committee on the junior declamation contest announced that the prize had been awarded to George Henry Cramer, and Dr. Mason of the committee on the senior contest announced the decision in favor of Henry Lawrence Whittemore. All the contestants acquitted themselves admirably, each giving his selection so well that the judges found it very hard to make a decision. The awarding of prizes for the work of the school year followed. The massive and beautiful silver cup, which has been given the school by Mr. and Mrs. Cebra Quackenbush to be presented each year to the student standing at the head of the school and his name to be engraved thereon, was presented to Leonard Wood Richardson, Jr., of Albany. The handsome silver loving cup, given by Mrs. Le Grand Cramer of Troy, to be awarded each year to the boy showing the best spirit in baseball and his name engraved thereon, was awarded to Henry Lawrence Whittemore. This was followed by the presentation of diplomas to the following, who had completed the course of the school: Thomas Cook Curtis, Horace Gilette Cleveland, Gaylord Thomas, and Henry Lawrence Whittemore. The rector also spoke of the recent incorporation of the school and announced that to the Board of Directors had been added Rev. C. T. Whittemore of Dorchester, Mass., and Very Rev. W. L. Robbins, Dean of the General Theological Seminary, New York. The other directors are: the Bishop of Albany, C. E. Dudley Tibbits of Troy, John Hobart Warren of New York, Cebra Quackenbush and Rev. E. D. Tibbits of Hoosac. The exercises were concluded with the singing of the school ode, "*Deus Regit*" in which all joined. At 7 o'clock a collation was served on the lawn at the Red House. A dance followed in the gymnasium from 8 to 10 o'clock, bringing the day to a pleasant close.

Kenyon College, Gambier, Ohio.—The seventy-fifth annual Commencement took place June 20-24, and was very successful, notwithstanding the cold, stormy weather which has attended most college Commencements this year. Most of the athletic events of the programme, however, had to be abandoned, and especial regret was felt at the cancelling of the base-ball game with a Canadian college, the University of Toronto, which was to have been the opening event of the week.

On Sunday five of the graduates of the Theological Department were ordained to the Diaconate by the Bishop of Ohio in the College church of the Holy Spirit. The preacher was the Very Rev. H. W. Jones, Dean of Bexley Hall, who spoke of the obscurity and trials of clerical life and the necessity of judging of its success by other than material standards.

To the Senior class of Kenyon College the Baccalaureate sermon was preached by the Bishop Coadjutor of Southern Ohio, on the text, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah vi. 8). Bishop Vincent laid special stress upon the last clause of the text, "to walk humbly with thy God," insisting upon the religious as well as the moral teaching of the prophet.

The novel and most successful event of the week was the presentation by the Senior Class of the early seventeenth century play of the "Knight of the Burning Pestle." Attempt was made, and successfully, to revive the Elizabethan stage setting with all its simplicity and peculiarities.

After Morning Prayer in the Church of the Holy Spirit on the morning of Wednesday, the 24th, the procession was formed, in which were guests and students, the college faculty, and four Bishops, the Rt. Rev. F. K. Brooke, D.D., Bishop of Oklahoma; the Rt. Rev. G. W. Peterkin, D.D., Bishop of West Virginia; the Rt. Rev. Boyd Vincent, D.D., Bishop Coadjutor of Southern Ohio; and the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio. The procession marched across the college campus to Rosse Hall, where the Commencement exercises were held. The Salutatory was delivered by Mr. Lyle Tate Paul Cromley of Mt. Vernon, and was followed by the Alumni Oration by the Rev. Orville E. Watson, minor Canon in Trinity Cathedral. Then President Peirce introduced Senator Hanna, who gave the Anniversary Address. He said that no one rejoiced more than he in Kenyon's success, or was more proud of her history, her character, and her beautiful situation. He referred to the difficulties into which Kenyon was thrown by the Civil War, and said President Peirce was the Moses who had finally led the college out of them. He considered President Peirce the right man for the position which he held, and expected to see Kenyon College advance still further under his guidance. Next, Senator Hanna spoke to the graduates, reminding them of the great opportunities before them, and that

BIT HIM

IF IT HAD BEEN A BEAR.

Sometimes it is good to be in a position where you can turn around to your shelves and take down food that is a rebuilder and life-saver. A prominent grocer of Murrysville, Pa., had heard so many of his customers praising the food Grape-Nuts that he finally gave it a trial himself. He says: "For several years, up to 16 months ago, I was hardly fit for business from indigestion, which also affected my head. My brain was dull and I could hardly keep my books.

"One day I heard one of my customers praising the food Grape-Nuts so highly that I wondered if it would fit my case, so I took a package from the shelf and said that I would use it and even if it failed I would not be much the loser.

"But before I had finished that one package such a change came over me that I thought it wonderful and by the time three packages had been eaten I had changed so you would not believe it if I told you about it. My head grew clear and my mind strong and my memory was very much improved and I was well in every respect. I can only give you a faint idea of all the good the food has done me. It is all I eat for supper nowadays and the rest of my family think as much of it as I do. Truly it is a great food and if it were not a great food it would not have done me so much good and have such a tremendous sale in my store." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the $7,500.00 cooks contest for 735 money prizes.

Don't Lie Awake Nights.

Horsford's Acid Phosphate taken just before retiring quiets the nerves, nourishes the body, and induces refreshing sleep. It supplies the needed brain and nerve food.

Two marvelous mineral waters and everything that money can purchase to make ill people well, at **Alma Springs Sanitarium**, Alma, Mich.

THE PENNOYER

Established 1857. KENOSHA, WIS.

A HEALTH RESORT; Water Cure; Rest Cure; Sanitarium of the Highest Grade. Beautiful grounds (100 acres) fronting Lake Michigan. City comforts in country quiet. For illustrated prospectus address N. A. PENNOYER, M. D., Mgr. (Chicago Office, 70 State Street, Tel. Central 500.)

Reference: The Young Churchman Co

THE COLONIAL.

Spring Lake Beach, New Jersey.

Delightfully situated near the ocean. Address Miss J. M. VANDERHOOF.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1.00 at Druggists.

Your Summer Vacation

Will be pleasant and invigorating if you spend it at some one of the lake or river resorts of Michigan. Write for booklet, "Michigan Summer Resorts," or "Fishing and Hunting in Michigan," beautifully illustrated publications giving details of the best places at which to spend a delightful vacation. Address all requests to H. F. Moeller, G. P. A., Pere Marquette R. R., Detroit, Mich.

LOW RATES TO BOSTON

Via THE WABASH.

The Wabash will sell excursion tickets from Chicago to Boston and return, June 25, 26, and 27, at $19 for the round trip; from July 1 to 5, inclusive, at $21 for the round trip. Tickets will also be sold via New York at $24 for the round trip. Some of the advantages offered by the Wabash are a free ride on the Hudson River from Albany to New York; a salt-water trip from New York to Boston via the Fall River Line. Write for a copy of illustrated folder telling all about the trip. F. A. Palmer, A. G. P. A., 311 Marquette Bldg., Chicago.

After over indulgence in eating, the stomach is toned up and the head cleared by Murray's Charcoal Tablets. They are pure charcoal and unmedicated.

FINE SERVICE TO MINNEAPOLIS AND ST. PAUL

ILLINOIS CENTRAL RAILROAD — MISSISSIPPI CENTRAL VALLEY ROUTE

NEW LINE FROM CHICAGO

Via Dubuque, Waterloo and Albert Lea. Fast Vestibule Night train with through Sleeping Car, Buffet-Library Car and Free Reclining Chair Car. Dining Car Service en route. Tickets of agents of I. C. R. R. and connecting lines.

A. H. HANSON, G. P. A., CHICAGO.

all true success is built upon the corner stone of integrity. He urged them to remember their *alma mater* as they went out into the world, and he appealed to all Kenyon's Alumni and to all Ohio Churchmen to stand behind the college with their money, their efforts, and their interest, dwelling upon the importance of education in our modern life.

After the Valedictory, given by Mr. Albert Gallatin Liddell, of Pittsburgh, came the conferring of degrees. Among them the following honorary degrees were conferred: Mr. Charles C. Bolton of Cleveland was made Master of Arts; Mr. James Ford Rhodes of Boston, Doctor of Letters; and Mr. Charles F. Brush of Cleveland, Doctor of Laws.

At the alumni luncheon served in Philomathesian Hall immediately after Commencement exercises, James H. Dempsey, '82, of Cleveland, acted as toastmaster. Among the speakers were the Bishop Coadjutor of Southern Ohio, who spoke of the high moral tone of the College as shown in the conduct of the students during Commencement week; the Bishop Coadjutor of West Virginia, who pledged his support to Kenyon; Senator Hanna, who again congratulated the College upon the advances made in the past few years; the Hon. J. D. Hancock, of Franklin, Pa., and John Brooks Leavitt, '68, of New York, who discussed, *pro* and *con*, the introduction of fraternity houses at Kenyon; the Very Rev. H. W. Jones, Dean of Bexley Hall, who spoke of the unity of purpose characterizing the two departments of the institution; the Rev. President Peirce, who made a plea for the increase of professors' salaries to enable the College to retain the services of the unusually able body of men who now occupy its chairs; and Mr. D. Z. Norton, of Cleveland, and Dr. N. P. Dandridge, '67, of Cincinnati, who spoke as members of the Board of Trustees.

Announcement was made of the appointment of two new professors: of Russell S. Devol, formerly professor in Kenyon College, as Professor of History, and of E. B. Nichols, now professor in the University of Cincinnati, as Professor of Romance Languages. This addition to the corps of instruction was made possible by the gift of $20,000 by Mr. Samuel Mather, of Cleveland, and subscription income from Messrs. D. Z. Norton and C. C. Bolton, of Cleveland, and J. J. McCook, of New York.

Leave of absence having been granted to the Professor of Physics and to the Professor of New Testament, their places will be filled for the year by Clarence W. Balke, of the University of Pennsylvania, and the Rev. Orville E. Watson, respectively. An assistant in the department of English will be appointed later by the Executive Committee.

Announcement was also made that the Rev. Dr. G. F. Smythe, who for the past year has added the duties of chaplain to those of professor of Latin, has decided to resign his professorship as soon as a suitable successor can be found, and to confine his work to the chaplaincy. Great regret is felt at the loss of Dr. Smythe from the corps of instruction, but in order to retain him upon the faculty he has been given the title of Professor of Bible, with a seat upon the faculty.

Pell-Clarke Hall, Orlando, Fla.—This school has closed its third year. In future the school will be in charge of Deaconess Mary Palmer. Electric lights have been put throughout the building and other improvements made. It is an ideal home for girls.

Keble School, Syracuse, N. Y.—The Commencement Exercises at the close of the thirty-second year took place on June 16th. The morning exercises consisted of the reading of essays by the graduates, and music. The school-rooms were prettily decorated with flowers and palms, and were filled to overflowing with friends of the school.

The graduating class numbered seventeen.

The Holy Bible with Apocrypha

And Marginal Readings Adopted by General Convention

AUTHORIZED TO BE READ IN CHURCHES

The Marginal Readings are intended to explain obscure or inaccurate passages of the King James Version. They represent the continuous labor for many years of the Joint Commission of Bishops and Presbyters appointed by the General Convention for that purpose.

"The only Standard Edition of the Authorized Version of the Holy Scriptures known to the Protestant Episcopal Church."—The Church Standard.

Printed from Bourgeois type on fine white paper, size 8¾ x 5¾ inches.

Eight Styles of binding. Prices from $1.75 to $9.00.

For sale by all booksellers or sent, express prepaid, on receipt of price.

THOMAS NELSON & SONS, Publishers, 37 E. 18th St., New York.

FOR LAY READERS

Sermons on the Gospels.

Intended for the use of Lay Readers. By American Bishops and Clergy.

I. ADVENT TO TRINITY. II. TRINITY TO ADVENT.

The list of writers for the Trinity volume is as follows, beginning with Trinity Sunday, and in the order named:

The Bishop of Pittsburgh.	The Rev. Thos. Burry.
The Rev. Jos. L. Tucker, D.D.	The Rev. H. M. Chittenden.
The Bishop of Honolulu.	The Rev. Chas. Scadding.
The Bishop of Marquette.	The Rev. John Henry Hopkins.
The Rev. Howard B. St. George.	The Rev. J. W. Bancroft.
The Rev. Wm. Galpin.	The Rev. M.M. Moore.
The Bishop of Milwaukee.	The Rev. J. J. Faude, D.D.
The Rev. E. W. Hunter.	The Rev. L. D. Hopkins.
The Rev. C. S. Sargent.	The Rev. Y. Peyton Morgan, D.D.
The Rev. S. N. Watson, D.D.	The Rev. A. Sidney Dealey.
The Rev. D. W. Dresser, D.D.	The Bishop of Olympia.
The Rev. R. F. Sweet, D.D.	The Rev. A. C. Haverstick.
The Rev. A. W. Mann.	The Rev. E. J. Harper.
The Rev. J. W. Gilman.	The Rev. J. W. Babcock.
The Rev. D. D. Chapin.	The late Bishop of Quincy.
The Rev. D. C. Peabody.	The Rev. A. J. Graham.
The Very Rev. W. H. Moore.	The Rev. D. F. Davies, D.D.
The Rev. W. E. Toll.	The Bishop of Vermont.
The Bishop of Salt Lake.	The Very Rev. Carroll M. Davis.

Bound in cloth. Price each volume $1.25. Postage 10 cents each. Sold separately.

PUBLISHED BY

The Young Churchman Co., MILWAUKEE, WIS.

ENGLISH CHURCH PERIODICALS

for which The Young Churchman Co. are American Agents.

***The* CHURCH TIMES.**

A weekly periodical, representing substantially the theological position of *The LIVING CHURCH*. Subscription price, $2.25 per year.

***The* TREASURY.**

A new illustrated Church Magazine, edited by Anthony Deane. Among the best known of the contributors are Canons Newbolt, Knox-Little, Randolph, Rev. S. Baring-Gould, Rev. W. H Frere, Rev. W. H. Hutton, Rev. P. N Waggett, Rev. Leighton Pullan, Rev. T. A. Lacey, Rev. the Hon. J. G. Adderley, Viscount Halifax, Mr. G. W. E. Russell, Mrs. Molesworth, Mrs. Romanes, Mrs. Percy Dearmer, etc.

This Magazine began October 1902. About one half of each number will be devoted to lighter reading, the first serial being an Irish story by Katharine Tynan which will be followed by a serial by Mr. Baring-Gould. Subscription price, $2.50 per year. Single numbers, 25 cts.

WHAT IS MODERN ROMANISM?

By the Bishop of Springfield. Price 75 cts. net. Postage 7 cts.

A Priest writes to the Author: "I could not have run across a book I required more for my own personal help and comfort. I have been subject now and then to doubts on certain points. The very doubts which have bothered me, your work clears up in a most logical way."

PUBLISHED BY

***The* YOUNG CHURCHMAN CO.,**
MILWAUKEE WIS.

JUST PUBLISHED.

THE CHARACTER OF WASHINGTON.

By the Rev. Arthur W. Little L.H.D., Chaplain of the Society of the Sons of the Revolution in the State of Illinois, Rector of St. Mark's Church, Evanston. An extempore sermon preached before the society on Washington's Birthday 1903, and printed by order of the Society.

Price 15 cents.

Published by

***The* YOUNG CHURCHMAN CO.,**
MILWAUKEE WIS.

In the evening the Rt. Rev. F. D. Huntington, D.D., Bishop of Central New York, conferred the diplomas, and the Rt. Rev. C. T. Olmsted, D.D., Bishop Coadjutor, made the address to the graduates. Bishop Olmsted took for his subject "The Church School, or Religion the Handmaid of Education." At the close of the address, which was listened to with great interest by the large audience present, Miss Jackson held an informal reception.

The Magazines

Records of the Past for June opens with the first of a series of articles on the *Antiquities of the United States.* This article, by the editor, Dr. Baum, is devoted to the ruins in de Chelly, del Muerto, and Monument Canyons, and is illustrated by a most remarkable series of pictures reproduced from photographs taken by Dr. Baum last summer. The Frontispiece is a panoramic view of the Canyons de Chelly and del Muerto. These Canyons lie in the very centre of the prehistoric civilization which existed in the Southwest. The most important view, however, is that of the pictographs on the wall of Canyon del Muerto, which had never before been successfully photographed. Among the interesting finds illustrated are: the mummy of an old man with his bow, and a perfectly developed dwarf, which is the only one yet found in the Southwest. Records of the Past Exploration Society has just succeeded in securing the appointment, by the Interior Department, of a custodian, Mr. Day, to protect these ruins from despoiliation by tourists and curio collectors.

The second article is by Miss Helen Louise Bishop, on the *Fountain of Juturna in the Roman Forum,* and with its three full pages of illustrations makes an exceedingly interesting contribution.

The *Excavation of the Ruins of Babylon,* Part III., contains a translation of an inscription on a Sardanapalus Cylinder, and the Deed of Investment of a Nebo Proest. Illustrated.

The Editorial Notes contain a description of the Dolmens, Cromlechs, and Rock Excavations in Algeria and Tripoli, and Notes on archæological subjects in Britain, Italy, and North America.

THE ART OF ELOQUENCE.

Every American youth, if he desires, for any purpose, to get influence over his countrymen in an honorable way, will like to become a good public speaker. That power is essential to success at the bar, or in the pulpit, and almost indispensable to success in public life. The rare men who have succeeded without it are the men who value it most.

The eye and the voice are the only natural avenues by which one human soul can enter into and subdue another. When every other faculty of an orator is acquired, it sometimes almost seems as if voice were nine-tenths and everything else but one-tenth of the consummate orator. There are exceptions, of which Charles James Fox, the most famous debater that ever lived, is the most renowned. But it is impossible to overrate the importance to the orator's purpose of that matchless instrument, the human voice. In managing the voice, the best tone and manner for public speaking are commonly those which the speaker falls into naturally when he is engaged in earnest conversation. Suppose you are sitting about a table with a dozen friends, and some subject is started in which you are deeply interested. You engage in an earnest and serious dialogue with one of them at the other end of the table. You are perfectly at ease. You forget yourself, you do not care in the least for your manner or tone of voice, but only for your thought. The tone you adopt then will ordinarily be the best tone for you in public speaking. You can, however, learn from teachers or friendly critics to avoid any harsh or disagreeable fashion of speech that you may have fallen into and that may be habitual to you in private conversation.

Next, never strain your vocal organs by attempting to fill spaces which are too large for you. Speak as loudly and distinctly as you can do easily, and let the more distant portions of your audience go. You will find in that way, very soon, that your voice will increase in compass and power, and you will do better than by a habit of straining the voice beyond its natural capacity. Be careful to avoid falsetto, either in tone or style. Shun imitating the tricks of speech of other orators even of those most famous and successful. These may do for them, but not for you.

Never make a gesture for the sake of making one. I believe that most of the successful speakers whom I know would find it hard to tell you whether they themselves make gestures or not, they are so absolutely unconscious in the matter. But with gestures as with the voice, get teachers or friendly critics to point out to you any bad habit you may fall into. I think it would be well if our young public speakers, especially preachers, would have competent instructors and critics among their auditors, after they enter their profession, to give them the benefit of such observation and counsel as may be suggested in that way.—George Frisbie Hoar, in *Success.*

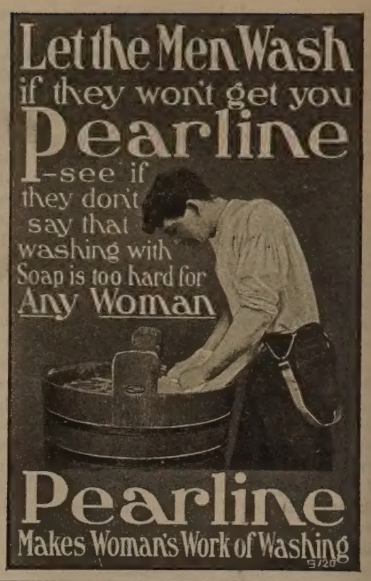
Tourists tell us that in the Crystal Palace Gallery of Munich, there is a picture called "The Red Fisherman." It represents the devil, dressed in red, fishing for men, who are swimming around his hook like fish in a pond. His bait is gold coins. Near him are other kinds of bait—crowns, swords, wines, jewels—which he has evidently used without success. This picture of those fish-like men, with their finlike hands, crowding and pushing one another in their eagerness after the gold coins, is not unlike that often seen in real life. When all other baits fail, gold is pretty sure to win. Many a temptation has come, many a first step to ruin has been taken—yea, many a soul has been lost—through the influence of money. A man who yields to the deceitfulness of riches "is like a fly caught in the sweet embrace of honey; he has the honey, but it ruins him." —Ida Q. Moulton, in *Record of Christian Work.*

$100 REWARD $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

CHILLS ILLS AND DOCTORS' BILLS Painkiller PERRY DAVIS' CURES THEM ALL



HEADACHE
A Sour Stomach
A Sallow Complexion

All proceed from imperfect digestion. It's easy to acquire PERFECT digestion by using

Murray's Charcoal Tablets.

FREE.—One full size 25c. box, mailed once only, upon receipt of 25c. stamp.

A. J. DITMAN, 13 Astor House, New York.

In Hot Weather

use TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

to keep the natural channels of the body open. It prevents *constipation, biliousness, headaches, refreshes the stomach, aids digestion, cools the blood, clears the brain.* Contains no narcotic or irritant drug.

Used by American Physicians nearly 60 years.

50c. and $1.00.

At Druggists or by mail from

The Tarrant Co., 21 Jay Street, New York.

Business established 1834.

USE PURE WHITE LEAD.

there is nothing just as good, If interested in paint or painting, address

National Lead Co., 100 William St., New York.

FREE OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits, Profusely Illustrated. Large Colored Plates—136 pages. Do not miss our Great Novelties. Do not delay, but send at once to

JOHN LEWIS CHILDS, Floral Park, N. Y.

It was Before the Day of . . . . **SAPOLIO** They used to say "Woman's work is never done."